

# THE CLEARING HOUSE

*A journal for progressive junior and senior high-school people*

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## Editorial

### IS IT A RISING OR A SETTING SUN?

During the long and often heated discussions of the Federal Convention, Benjamin Franklin sat quietly weighing the arguments and estimating the temper of the groups. When the draft of the Constitution was adopted to be submitted to the States for ratification—with its compromises and defects, acceptable to no one, but with its purpose and tentative adequacy approved by the majority—he spoke. He had been contemplating the colored representation of the sun close to the horizon which decorated the back of the chair of the presiding officer, George Washington. He had felt sure that it was symbolic of the Convention, but he had not been certain whether it was a rising or a setting sun. Only when the members of the Convention subordinated the preferences of themselves and of those they represented, and accepted the draft as the best that could be obtained at the time, did he conclude that the symbol was that of a rising sun.

As in 1787, many of us must wonder if the symbols of today represent emerging democratic fulfillment or collapse of man's hopes and aspirations. The blue eagle fluttered bravely for a while and then squatted dispiritedly, weighed down by his cogwheel and paralyzed, perhaps, by the electric charge clasped hysterically in his talons. The technocrats, Utopians, Epic enthusiasts, and even the Townsend Planners assure us that, if we would but be bold, the world would be ours; and no one can doubt that the poten-

tialities of our productive system justify their assertions. And yet, we so fear lest we lose that safety and security that typify our daily lives—we who still live on the stored-up fat of a system that is itself now in a state of collapse—that we are powerless to act vigorously.

Nevertheless, we cannot avoid the symptoms of radical changes to come—no matter how feverishly we escape from it all by playing bridge or visiting the movies or listening to "wisecracks" over the radio, and no matter how we support our wishful thinking by reading or listening to those editors, bankers, and "classical" economists who can still command audiences despite their unmitigated wrongness on every issue or problem for the past six years.

The American public—and its teachers and most of its leaders as well—are like Tantalus. In the midst of a lake of water as high as our chins, we cannot drink because it recedes whenever we endeavor to reach it; with beauty and plenty overhead we cannot grasp them. But we are worse off, because we have not the will—the "guts"—to try very hard. Even though we know the utter hopelessness of doing nothing, we prefer to do nothing rather than upset the applecart so long as a few wormy specimens remain on it.

We cry "Peace! Peace!" when there is no peace. "Security! Security!" but there is no security. We do worse! We seize on words and shibboleths. "The Constitution! The

Constitution!" we shout. "Thank God for the Ives Law which permits us to declare our loyalty to the Constitution!"

But how many of us have read the Constitution that we swear to support? How many of us think of its spirit, its significance, its revolutionary history and character? How many are interested in establishing justice, promoting general welfare, and securing the blessings of liberty to ourselves and our posterity? How many of us rather support those persons and measures that make a mockery of justice, welfare, and liberty in the name of the Constitution? How many think of those first amendments not included in the original draft because they were so fundamental that they were taken for granted—those amendments that safeguard personal liberty, security of the home, the rights of defendants at law, and the reservation to the people of all rights not enumerated in the text of the Constitution?

What a crazy world! What a travesty that this document, which, despite its defects and the undue influence of vested interests on its development, remains the charter of our democratic liberties, should be used by Tories—who either do not know or who disregard its contents—to browbeat public-school teachers and the public generally.

Skeptics are sometimes amused and occasionally irritated at the dogmas of the Nazis or the Communists by which solidarity and loyalty are maintained. Except for the absurdity of men murdering each other for Christ's sake, there surely has never been a more ludicrous and pitiful exhibition than the temporarily successful effort to compel teachers to give up their rights by a required oath to support the very Constitution that safeguards those rights!

After all, however, our sheeplike attitude towards Ives laws, Hearst propaganda, and pronouncements by taxpayers' leagues merely typify our own confused minds and wills. We do not believe that rats are actually at-

tacking children in the "old-law tenements" on the lower west side of New York; we mean that we will not let ourselves know about it lest we would have to believe it and it would make us unhappy—perhaps it would be contrary to our oath to support the Constitution if we should know it and so believe it. For isn't that the kind of story that communist agitators in Union Square tell? And if agitators do tell such stories, they must be false, because agitators are just trying to destroy the Constitution. And isn't that what the Tories mean when they tell us to take oaths to support the Constitution—that we must not believe stories of people starving or sick or hungry or discharged for joining unions or convicted of anarchism or criminal syndicalism because they protest against unbearable conditions?

Certainly such a hopeless state of mind—if we may dignify the blooming, buzzing confusion by the term "mind"—is all too frequently met among the emotionally infantile generations which have graduated from high schools and colleges since 1914. Nevertheless, however much they long for security and the return of the "golden twenties," they fear that not even their oaths to support the Constitution will bring the good days back when no one ever had to use his brain, except, perhaps, in the process of rationalization by which he hoped to convince himself that he should not use his brain. And this fear that something may happen that will tear away the few landmarks left makes them very unhappy.

So what? Security is impossible. Perhaps, however, we might discover that insecurity and adventure hold within them much of joy.

Insecurity does not mean failure. Nor does it necessarily mean great danger for those who are alert. Indeed, in the world of change and conflict ahead, the differences will arise chiefly over methods; seldom will they regard the goals to be reached.

The struggle for domination of our country by an elite or by a proletariat would not

directly affect the public school's security. Whichever side might win would immediately compel the school to teach its interpretations and support its program—a clear, incisive program involving hard work and security.

If our democracy is to survive—or rather if it is to revive—uncertainty will remain and increase. But it will be the uncertainty that is the lot and the cause of every educated person. We may not know whether or not we should support the nationalization of railroads, but we will endeavor to understand the pros and cons of the issue and we will use our best judgment in supporting one side or the other. We will not *know* how to vote, what is finally true, what or how to teach, to what extent to obey our superior officers, what punishments or rewards to give our pupils. But we will know that no one else knows definitely the answer to any one of these questions.

Thus we will have to reconcile ourselves to thinking. It will be a very serious matter. Among some of us it is almost a lost art; among many of us it is not a *lost* art because we never have learned the art at all.

Perhaps we might be willing to start to explore the possibilities of thinking. If so, we may find in the articles of this issue some descriptions or explanations of edu-

cational procedures in Nazi Germany, Fascist Italy, class-conscious India, Communist Russia, and democratic Scandinavia that may surprise us and cause us not only to reconsider our stereotypes regarding these countries but also to examine more critically and fundamentally the conventional beliefs in our own communities.

Whatever experiences may cause us to face realities instead of fictions, if such a start can only be made by our complacent or fearful teachers, there will be plenty for the new minds to work with. Every newspaper that we read, every group of children which we meet, every walk through the streets, every opportunity to attend a meeting, or church, or the theater will make us conscious of challenges to all thinking democrats.

If the American teachers can create for themselves such concerned, observing, reflecting, and adventurous personalities, the present critical years will not have been in vain. Like the anxious days of the Federal Constitution, they will be seen to have been necessary that the sun should rise. And the faith of civic leaders of America in the initiative and self-reliance of a most important body of American citizens and potential leaders will have been justified.

P. W. L. C.

# The Modern-Language Work of the Dorotheenstaedtisches Realgymnasium

Karl Schmidt

*EDITOR'S NOTE: Dr. Karl Schmidt, Oberstudiendirektor of the Dorotheenstaedtisches Realgymnasium of Berlin, is a liberal and a progressive leader in German education. With wise tolerance he endeavors neither to praise nor to blame but to understand social developments in his own and in other lands. Students in his school learn foreign languages adequately—but they learn more than that! They grow into an understanding of and appreciation of the cultures and the people of contemporary nations. His acceptance of the National Socialist Revolution and his appreciation of Adolf Hitler are typical of many earnest educated German liberals. They are phenomena that American antifascists must consider carefully if they would understand the world they live in.*

P. W. L. C.

**I**T IS WITH GREAT pleasure that I accept the invitation of Professor Cox to give a record of the modern-language work of the Dorotheenstaedtisches Realgymnasium in Berlin, which I was pleased to show him while he visited Germany and its schools.

Teaching modern languages—I only speak of French and English—in my opinion involves something more universal than linguistic ability, the acquisition of words, the mastery of troublesome terminations and idioms, the technical application of rules of grammar, important as these things may be. Beyond the language there is man, and beyond the individual is the nation. Learning a foreign language means, therefore, in a much wider degree than most people imagine, an understanding of the people whose language is to be studied. Teaching French and English means teaching the French and English characteristics and mentalities as they were formed in the course of history.

Here the *direct method*, which in German schools was adopted fifty years ago and which means the sole use of the foreign language in the lessons, is an excellent help

in reaching a high standard of modern-language work. Classwork is done entirely by reading, summarizing, transforming, and discussing the original text in its own language; even the explanation of unknown words is given by means of synonyms known by the pupils. Only in those cases in which the length of time spent in explaining by synonyms would be out of all proportion to the result is the German word given as a translation.

The German way is the Athenian way, though it must be admitted that there are Spartan periods in German history, periods of wholesome restrictions and self-communion, for the Athenian way when uncontrolled by self-esteem and national dignity may easily lead astray. Indeed, there have been epochs in German history when foreign influences have proved not beneficial, but destructive to inborn capacities, when foreign idols have made the people lose itself; but such epochs have served to bring about a reaction in which the very core of German character has come to light. Such an epoch was the eighteenth century when classicism and idealism developed as a reaction against overwhelming French influences. Such a period is that in which we are living, when outward pressure cemented the German nation into a national block unparalleled in history.

The German spirit anchored on the ground of its own essence has a mission to look over the narrow frontier posts of its own country, to fill its mind with the most valuable thoughts of other peoples, and to build up from these elements together with the inborn German dispositions a true humanism which is a harmonization of nationalism and humanity.

Germany, situated in the heart of Europe, has often been the battlefield of European armies—and of European minds. France and England more than any other living countries have had their discussions with Germany—literary, philosophical, artistic, political—and have essentially contributed to build up the German mind both through collaboration and through reaction.

Thus the modern-language work is part of the national educational work in German schools. When you see the aim of modern-language teaching under these auspices, it is clear that learning from books, readers, and grammars is not sufficient. You must have more material, better documentations, fuller illustration of the French and English peoples.

I procured this supplementary material for the pupils of the Realgymnasium by school journeys and special rooms. I arranged (1) a school journey to France in 1928; (2) a school journey to England in 1929; (3) a return visit of the English school to Germany in 1930; and (4) a second school journey to England in 1931. To keep alive the memory of these journeys and to fertilize the results for all the other pupils and students of French and English, I furnished two rooms in the school as special rooms; namely, Cabinet Français (1928) and English Study (1929).

Through the enthusiasm of Dr. Geisler (modern-language teacher at the Realgymnasium, formerly an instructor at the Lincoln School of Teachers College, Columbia University), and with the aid of his many American friends, an American Room was added by him to the two European rooms in 1933.

#### THE SCHOOL JOURNEYS

The leader of a party of young boys going abroad has a grave responsibility, for his charges are sure to be looked upon everywhere with critical eyes; they must always be aware that they are representing their country in their intercourse with foreigners,

who tend to generalize individual observations. Moreover, it had to be made clear that the journey was no mere sight-seeing tour, but an attempt to get an insight into French and English life and customs and into historical and artistic traditions.

The boys were, therefore, collected in a hobby class long before the journey began, and in the course of experience the following program of the meeting, which took place once a week in my home, proved successful: forty-five minutes of fistball, two-hour lectures about topics of art, modern life, historical places (in the country of the foreign language), together with lantern slides and gramophone records. Then one hour of conversation over a cup of tea, the reading of a chapter of such books as Wechssler: *Esprit und Geist*; Hillebrand: *Frankreich und die Franzosen*; Dibelius: *England*; Silex: *John Bull At Home*. Finally, we have a singsong of German *Volkslieder*.

The difference between the French and English journeys was a striking one. In France (1928), for three weeks we were mere tourists, visiting Normandy, Brittany, and Paris each for a week. During our travels we lived in hotels. In Paris, however, we took our meals and passed our nights the Lycée Montaigne. Nevertheless, we did not come into contact nor establish friendly relations with French schoolboys, although we did get an insight into the atmosphere of a disciplined French school.

The English trip (1929) brought us into close connection with Bishop's Stortford College, a modern English public school, excellently guided by the late Headmaster F. S. Young. The school is situated in lovely Hertfordshire, halfway between London and Cambridge. Here we were guests of the school, took part in the classwork, and had a valuable insight into its work and games and family life. We joined also in school trips and sight-seeing trips.

The following passage from the school

magazine, *The Stortfordian*, reflects the cordial spirit in which we were received:

One of the most satisfactory features of the visit was the rapidity with which intimacy grew up between the German boys and ourselves. The party arrived at the end of morning school on Thursday, July 4, and by the end of that day guests and hosts had made a good start in getting to know each other. The difference in language proved but a slight barrier, because the German boys had a remarkably good knowledge of English. They were very quick too at picking up fresh words, such as school slang, and, as they sat among us at meals and mixed with us continually during the day, we were soon on very friendly terms with them. The game of fistball which they introduced to us proved popular and several matches were played. At the Choir Chantey on July 9 all our German visitors in chorus sang a selection of *Volkslieder*, which was heartily applauded.

It was a great pleasure to us to receive as our guests Headmaster Young, Mr. Strachan, and eighteen boys of the college at Easter time of 1930 in Berlin. We showed them the metropolis and its fine suburbs. The guests lived in the houses of parents of those boys who had been to England and the program was arranged so that common trips left enough time for private enterprises. A very nice interlude was a week's visit to the Landheim of the Realgymnasium; *i.e.*, a country home in the Riesengebirge, 2,000 feet high, near the Czechoslovakian frontier, the property of the school since 1921. The Landheim is regularly visited by classes with their teachers during the terms and the holidays, affording an opportunity for enjoying the marvelous mountains and for enjoying the good relationship established between the villagers and the Realgymnasium, a splendid school of comradeship for boys, who in Berlin are only visitors at a day school.

The friendly terms on which the college and the Realgymnasium lived had been strengthened and cemented in the meantime by exchanges of teachers for three months and intervisitation by individual boys. The difference between the beginning time of

school years in England and in Germany favored the following plan, which was executed with great success in several cases.

The English boy comes over to Berlin during the winter term for three and one-half months and then returns to England with his German friend who gets leave from school for the first part of his school year (April-June). Thus the whole seven months are spent together, the additional cost being only the transportation fare.

The second visit in July 1931 to Bishop's Stortford College ran along the same lines as that of 1929. The old familiar faces greeted us with sincere good will; we took home the best remembrances.

The two journeys, besides the fortnight passed in Bishop's Stortford, gave us the opportunity of seeing London, of looking over the university towns of Cambridge and Oxford, of visiting Warwickshire and Stratford, where Shakespeare haunts the visitor. In 1929 we toured through Somerset and the South of England. In 1931, we went to Yorkshire, living in a youth hostel and getting an insight into the modern English "hiking" and youth-hostel movement, similar to the German *Wandervögel und Jugendherbergen*.

Immediately after returning home from these journeys each boy had to write a short article; all were collected in the "*Rapport général*," and the "General Records," 100 pages each, typewritten, mimeographed, and bound by the boys themselves, were given to each of the members of the party as a souvenir, but also were used in school instruction as an illustration of the French and English life and country.

#### THE SPECIAL ROOMS

*The Cabinet Français.* When you enter the Cabinet Français, you are in a French atmosphere. Inscriptions which every traveller in France may gather are put upon the walls and at the windows: "*Il est défendu de se pencher en dehors*," "*Chaque personne brisant une glace devra la payer*," "*Jetez*

*otre papier dans la corbeille.*" By looking around the four walls, you take an imaginative walk through the civilization of France, a France portrayed in art with that skill of self-analysis which belongs in such generous measure to the French people. Periods of art and periods of life coincide in France in the *époque romaine, époque romane, époque gothique, renaissance, le siècle classique, le siècle des lumières, and époque moderne.*

Two pictures, a *Celtic Druid* and the *Stones of Carnac*, serve as an introduction to the Roman period, illustrated by the arena at Nimes, la Maison Carrée, and such other remains in the South of France. Classicist imitations are the Panthéon and the Arc de Triomphe.

Franconization and Christianization bring about the Romanic period. A special treasure of this time is the famous tapestry of Bayeux. From the museum of a little Norman town we brought home the complete series of postcards representing it in its full length (200 feet). We laid them out one after the other on cardboard and put them in frames. Thus at eye level a long frieze runs along the walls of the room, showing the conquest of England by William the Conqueror, the construction of the Viking ships, the battle on horseback at Hastings, and many very interesting details. The artistic value consists in its being contemporary with the epoch-making events; for it is said that William's wife Mathilda embroidered this tapestry in the ten years following the conquest of England by her husband and dedicated it to Bayeux Cathedral in 1077.

The Gothic period is illustrated by several cathedrals (Rouen, Notre Dame, Chartres), by some imitations of stained-glass windows and plastic gargoyles. But as gothic is not only a style of art but a style of life, in this case transcendental, pious life, the pupil finds in one frame the various traits of the physiognomy of this period, illustrative of the various activities of the gothic man: crusades, cathedral, chapel, monas-

tery, illuminated manuscripts, legends, clerical instruction, veneration of Saint Mary, saints and devils, moralities and miracles, schools and universities.

I cannot describe the following periods at full length. One especially important frame must, however, be mentioned. *Etapes de l'unification de la France* gives a series of maps drawn by the boys showing the development of French unity brought about by Joan of Arc, Louis XI, Henry IV, Richelieu, Louis XIV, and Napoleon. This frame is a very instructive one for the German youth who knows the catastrophic disintegration of the German Reich through the centuries. It helps him to realize clearly that in the middle of the seventeenth century Richelieu had already achieved the unity of France (an examination of the seventeenth-century frame in the English Study shows England to have reached at the end of the same century her adequate form of government), while Germany only now in our own day sees her unity being brought about by the genius of Adolf Hitler.

*The English Study.* The English Study is arranged differently. English atmosphere, it is true, is also established by some inscriptions and by a typically English doorknocker, to which is attached the request: "Please knock here!" The clearcut divisions of history so easily traceable in France through the mirror of French art cannot be adopted for England. I preferred to arrange the illustrated material systematically in groups showing some outstanding features and activities of the English people which might also interest other nations: Constitution, history, traditionalism, the British Empire, art, architecture, poet's corner, education, London, and theater.

Six frames contain a series of historical facts and persons, from the origins of British history to the World War, represented by the Cenotaph. The difficulty was to deal with this great range of material according to the word of Shakespeare, "Brevity is the soul of wit." The pictures were selected with

the view to making clear the confused mass of historical incidents, to represent and to illustrate only the most decisive stages of development, and to invite the attentive on-looker to interpret the facts as the complex results of British character. Therefore, the whole bulk was compressed into six periods:

I. From the origin to 1066: the Celts; the Romans; the Anglo-Saxons (10 pictures)

II. The English Middle Ages: the Norman conquest; king and church; wars with Scotland; the Hundred Years War with France; and the Wars of the Roses (12 pictures)

III. The sixteenth century: the Tudors; the call of the sea; Renaissance; Reformation (14 pictures)

IV. The seventeenth century: the Stuarts and the civil war; Puritanism (10 pictures)

V. The eighteenth century: the expansion of England; the British Empire (12 pictures)

VI. The nineteenth and twentieth centuries: Empire and democracy, and the World War (13 pictures)

From what elements were the English people formed? How did the insular population deal with the Pope? How did it answer to the call of the sea? How did it seek and find its adequate form of government? By what means and against what enemies did it come to build the Empire step by step? By what policy does it hold together the distant parts of the British Commonwealth of nations? These are main questions to which a reasonable scrutiny of the pictures gives a quick and concrete answer. Also the Anglo-French relations may be traced through the centuries. I must refrain from giving more details here. The student gets them from the "Illustrated Guides" and "Guide Illustré," which are being manufac-

tured by the boys themselves as special hobbies. In the same way the boy is asked to understand the English Constitution as a living organism not written down in paragraphs, still able to adapt itself to the new conditions of the Empire because it is not based upon theoretical reasoning (which is the French way), but rather an outcome of practical common sense.

So also the meanings of traditionalism are developed by studying pictures of the Lord Mayor's Show, of chained Bibles, of beef-eaters, of Eton boys in their top hats, and the like. To understand the development of the church as a communal concern which, although divided within itself into many sects still may be relied upon to rise in unison at the slightest suggestion of invasion by a foreign church authority, offers an example to Germany, who is still on the way to finding her adequate form of a national church.

*The American Room.* Dr. Geisler furnished the American Room after the model of the English Study by grouping his American pictures under the headings: history, citizenship, landscape, New York, architecture, men of progress, economic life, population, sport, education, and literature. There is no school exchange as the basis of mutual connection, but a rather comprehensive correspondence between American schools and the Realgymnasium, for which we are specially indebted to Miss Mildred English of Raleigh, North Carolina, and Miss Helen Griest of Wooster, Ohio, who have superintended the correspondence and sent valuable materials for our exhibit. Miss Griest, moreover, has procured a special honor for the Realgymnasium. We were privileged to hang in our American Room a photograph of President Roosevelt, signed in his own hand and sent to us from the White House.

# The Youth Program in Germany

Christopher Wuest, Jr.

**EDITOR'S NOTE:** *Mr. Christopher Wuest is assistant professor of physical education in Panzer College, East Orange, New Jersey. His college sent him to Germany during the summer of 1934 to make a study of the German physical-education program and the youth movement. He here reports some of his findings.*

P. W. L. C.

MANY OF THE activities of the present-day German youth can be traced back to the early years of this century. A small group of high-school students from Berlin revolted against the close confinement of city life and organized themselves into a Sunday hiking club called the *Wandervögel* or *Wandering Birds*. Their purpose was to leave the confines of parental authority in order to "find things out for themselves." The city fathers soon realized a possible menace in this group of Sunday hikers, so adult guidance was provided, together with a small cottage which was turned into a club-house. Other boys soon became interested in these so-called *Wandervögel* and the movement spread throughout Germany. Groups began to take longer excursions, some necessitating overnight travel. Accommodations for sleeping had to be provided and since the hotels and inns were too expensive, huts were built to take care of these youthful campers. Soon groups of hikers began to exchange visits, meeting each week-end at a different hut or "nest," as it was called. Membership cards were issued, which gave an individual the privilege of staying at the hut of another group upon the payment of a small fee.

From this simple beginning has resulted a national organization of youth hostels called *Jugendherberge* (translated, small inn for youths). At the present time there are approximately four to five thousand of these hostels throughout Germany. Many are located within city limits to take care of the boy or girl who travels on foot to visit a

famous cathedral, castle, or museum, of which each city boasts at least one. Others are located on the outskirts of large cities, in the mountains, and along the rivers. Some are located in the towers of city halls, others within old castles, and in Berlin there is one which has been converted from an old ship.

Most of these hostels, especially the larger ones, have a house mother who is a permanent resident. The smaller ones have no permanent housekeeper but are inspected at various intervals by the city health officers. In order to occupy one of these smaller camps, it is necessary to get a key from some official in the city or town hall. The hostels are open until ten o'clock at night, and no smoking or drinking is permitted. Cots are provided, although the individual must bring his own blankets. Cooking facilities are available for all hikers and the rule is that every one helps to clean up in the morning before resuming one's journey. Some of the newer hostels constructed by the Hitler régime are quite modern, containing up-to-date cooking facilities and shower baths. Many contain libraries, and some of those being planned will have swimming pools. These hostels are all operated by a national organization, *Deutsche Jugendherberge Verband*.

It is possible for the youthful hiker to travel throughout Germany by foot and be assured of a place to sleep each night at a cost of from three to ten cents per night. Many schools have taken group membership in this national organization, the *Jugendherberge*. Schoolmasters travel with their classes on week-ends and during vacations. Girls and boys travel alone or in groups of two or three.

While I was in Munich, I met the leader of a group of ten boys who had come from Berlin on a bicycle tour. The leader of the

group was fifteen years old and the youngest in the group was a youngster who assured me that he was eleven, that the present trip was the fifth he had taken, and that his mother knew he was well able to take care of himself. A group of this type must report at the city hall where they receive a pass to stay at the youth hostel. The boys carried blankets and a change of clothing and food which was contained in knapsacks strapped on their backs. They expected to be away from home for two weeks. Imagine it, if you can, with a leader who had just passed his fifteenth birthday!

It can easily be seen that Adolf Hitler, in his program for national rebuilding, would take advantage of this organization of traveling youth. Many of his party members, especially the brown-shirted storm troopers, were members of this youthful wandering group. The *Jugendherbergen* are the basis for the organization of the Hitler youth of today. A national leader, who is directly responsible to Hitler, is in charge of their program. Every boy and girl of school age is eligible to join. The dues are very small, and the benefits, both to the youth and the German Government, are many. The program is financed through Government and private funds. All youth between the ages of six and eighteen are eligible to participate in the activities of the Hitler *Jugend*. I understand that approximately 80 per cent of the people in this age group are already members. The organization is not directly connected with the schools, although the school authorities give full coöperation. The members of the Hitler *Jugend* belong to small local groups of from ten to fifty members, and these groups in turn are combined into larger groups according to locality. Meetings are held one evening each week at the schoolhouse, in attics, or in private gymnasiums (Turn Halls). When the group is small the meeting is held in the private home of the leader who is always an adult and a member of the National party. Special uniforms may be purchased, but this is not

compulsory. The program of a meeting night generally consists of a political discussion and perhaps some instruction in first aid and hygiene. When facilities permit, the evening is completed by general participation in folk dancing and games. Singing also plays a vital part in the program. The aim of the program is to educate children to be good Germans and to be loyal to their leaders. Their slogan is *Gemeinnutz geht vor Eigennutz* (the welfare of the group is more important than that of the individual).

Children in Germany go to school on Saturdays, so one Saturday in each month is declared a school holiday, and the Hitler youth go on a hiking and camping trip. Their program is similar to that of our boy and girl scouts. The children live under primitive conditions and are taught to cook their own food, to find their way by reading maps, to hike long stretches without fatigue, and other activities which aid them in overcoming nature. Evenings in camp are devoted to talks on national and local history, folk dancing, singing, and story-telling.

At intervals, group field days are arranged in which athletics are predominant. Team competitions in track and field activities and in boy-scout activities seem to take up the major portion of the program, and the day is always concluded with a mass meeting at which prominent speakers address the group. These field days are generally held all over Germany on a day which may be declared a national school holiday. During the summer a national swim week was declared, and all German youth was given free swimming lessons in every available pool, lake, and river in the country. There is always a demonstration of youth activities in connection with every national gathering. At the German sport championships in Nuremberg, there were group gatherings and demonstrations of the youth.

A national youth gathering is being planned in connection with the Olympic Games in 1936. The German Government is inviting the nations participating in the

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games of the eleventh Olympiad to send groups of about thirty boys, from the ages of fifteen to eighteen years, under a leader to Berlin. After crossing the frontier, the boys will be guests of the Government and of the Hitler *Jugend*. They will be accommodated in a camp near the Olympic Stadium and will be given opportunity to visit parts of Berlin and surroundings. The boys will be given instruction in physical-education activities and talks on athletics by prominent athletes. Members of this group will also be the

guests of the Olympic Committee at the various competitions. These groups are scheduled to arrive in Berlin on Thursday, July 23, 1936, and to leave on Monday, August 17, 1936.

So the youth of Germany is playing its part in the rebirth of its country. If Germany, a poor country as nations go, can do so much for its young, one wonders if we in this country could not at least duplicate Germany's efforts. We have the youth and the facilities; we lack only national organization.

## Club of the Air

The following letter from Newton High School keeps us reminded that the radio program in that school has been carried on successfully.

JUNIOR-SENIOR HIGH SCHOOL CLEARING HOUSE  
Washington Square East  
New York, New York

DEAR SIRS:

The Radio Club of the Newton High School has conducted several broadcasts and has had some very interesting meetings. The broadcasting division has taken four trips into Station WBZ where members have put on programs. Another

broadcast was given over a coast to coast network through the courtesy of Station WEEI. This was combined with members of the F. A. Day Broadcasting Club.

At one of our club meetings, Mr. Harrington, a teacher in the school, gave a talk on his visit through Radio City. At our last meeting, a talk on the Radiotelephone was given by Mr. Harold W. Fletcher of the Bell Telephone Company. Slides and motion pictures were shown to give us an idea of how it operated.

Sincerely yours,

(Signed) THEODORA KLEIN  
Secretary

# Youth Rides the Rapids

Carl A. Marsden

**EDITOR'S NOTE:** *Carl A. Marsden, formerly superintendent of schools, Palisades Park, New Jersey, is now associated with the Division of General Education, New York University. Mr. Marsden spent a most interesting year, 1932-1933, in Germany; it was during this period that the triumphant march of National Socialism astounded a sadly misinformed world.*

P. W. L. C.

**W**ANT TO BE A DICTATOR? If so, just rally the youth, the unemployed, and other underprivileged groups of the United States. Concentrate upon the youths, for they are especially qualified to energize your expedition. No need to be too consistent, logical, or sincere. Select a scapegoat and introduce several bogeymen including the "communistic menace" by all means. Promise everybody everything. Now emotionalize: quote the Bible, "save the Constitution," and wave the flag. Uniforms and songs will prove most effective. Neglect not your propaganda! Skillfully intermingle facts with half-truths and nontruths, organize and *advertise* your nostrum. You may rest assured that your victims will naively subsidize their own downfall. What, American youth is not inclined that way? Perhaps you are right; that is—not yet.

Frequently we have been informed that the youth of Germany made Adolf Hitler. That statement is true only in a limited sense. Youth undoubtedly was the instrument or the vehicle that *der Führer* used in his mad dash to triumph. However, German youth has only a minor responsibility for the Nazi phenomenon. In the final analysis, you and I and every other resident of the allied nations must assume the major culpability. The Treaty of Versailles invoked economic servitude upon a once great nation and provided ammunition for "handsome Adolf." If the warnings sounded by that eminent English economist, Keynes, at the peace conference had been heeded, Hitler would have

remained a nonentity. After five years of depression here, some few Americans are appraising the Nazi movement in terms of the underlying fundamental causes rather than upon apparent, obnoxious results. Give us fifteen years of economic insecurity comparable with that endured by the German people since the World War, and will we Americans act more sanely? In America, too, the real victims of the depression's ravages, thwarted youth, may be the instruments of change for better or for worse.

Many are prone to belittle the pressure our youngsters, "spoon-fed at home and at school," may some day exert. Caustic critics of American education not infrequently scathingly condemn our system on the premise that it fails to stimulate our young people to genuine thought. They cite the absence of a well-organized youth movement in this country in substantiation of their brief. Every real student of the German youth movement which culminated in Nazi supremacy views that result as an educational monstrosity rather than a monument to thought. That conclusion does not indicate the lack of a sympathetic understanding of the economic tragedies inflicted upon the German nation.

Might not the absence of a youth organization here be predicated upon more genuine thought than that underlying the mass movements of our youthful European cousins? As yet, at least, our young people have shown no inclination to permit themselves to be led, stampeded, herded, regimented, molded, hypnotized, or duped. They refuse to worship at the shrine of some phantom, will-o'-the-wisp panacea or nostrum enticingly extended to them as a means of escape from all their social and economic woes. Some may interpret that condition as a symptom of weakness; but to others of us it is an unmistakable evidence of strength.

A visitor to Germany from these shores immediately senses traits and characteristics that differentiate their young people from our own. Blanched faces—serious, grim, determined—tell a story of privation and lost childhood. Today, the German youth is in reality a miniature adult. He objectifies those tragic consequences that ensue when adult standards are superimposed to warp and impede childhood's natural development and inclinations. Chat with him and you are astounded at the eagerness and interest he manifests in economic, social, and political problems. Every child of nine years or more can give you all the provisions of the "Versailles tragedy." The "war-guilt falsehood" does not suffer from any lack of emphasis. To those young people the condition called "recovery" means the return to what their elders describe as those "good old days before the war." Who is responsible for the interruption of that golden age? The chorus is well-nigh unanimous: Germany's enemies, foreign and domestic.

German youth in contrast with our own are seriously discussing social, economic, and political problems. The question persists, however, as to whether or not they are doing any real constructive thinking in those fields or merely reciting certain prescribed formulas. The unanimity of opinion, the stereotyped responses, and the emotional fervor smack more of the deadening domination of a highly efficient propaganda machine. Any two of those youths differ in their reactions to social, economic, and political problems to a degree comparable with the characteristics differentiating one 1935 Ford V8 from another of the same vintage. Some data that they cite cannot be denied. Nevertheless, the plight of the youth in Germany today is objective evidence of the dangers that lurk in little knowledge and inadequate experience.

German national life, predicated as it is upon discipline, domination, and dictation, has never encouraged constructive criticism to the degree that we have in America.

Therein lies a partial explanation for the fall of the German Republic. That democracy did not fail! It never had a chance to survive and flourish, for the German people were not prepared to shoulder the responsibility. Then, too, those who had "no quarrel with the German people" steadfastly refused to make the same concessions to the Republic that the dictator bludgeoned from them in short order. Thus the prestige of the present régime is enhanced at home. Dissenters, even doubters, are traitors and punished accordingly. Lack of agreement does not fit into the pattern of dictatorship.

The school system, the nation's "kept child," must of necessity make a contribution to the Teutonic gods of discipline, domination, and subjugation. They have in fact contributed much in those fields for countless years. Theirs is a reflected glory, however, for the function of institutions of learning will always remain the interpretation rather than the formulation of social, economic, and political signposts. The officiousness that the non-German detests is in reality a mask for the inferiority driven into our Teutonic brother by his own system. In that sphere the contributions of his schools are outstanding. It is tragic that the people of that great nation have not been so successful in perfecting scientific techniques for the study of themselves and other nationalities as they have been in the realms of the physical and chemical sciences. In that event they would not be floundering around in their present predicament. Rest assured, however, that the German nation holds no monopoly on the needs for those techniques.

Our schools in America have at least made some feeble gestures towards the establishment of intelligent followership. Note the human pupil-teacher relationship. Sit in with a group of our young people and observe their discussion groups. Now mingle with a German group organized for the same purpose; that is, if you can find one. In the latter instance you will sense that the criti-

cism is vitriolic, personal, and destructive. They praise and condemn, rather than weigh and consider. An individual is totally wrong, rather than partially right. It is little wonder that the counterparts of our commonplace discussion groups are rare phenomena in the Fatherland and stilted when they do exist. It is not extraordinary that the German resents criticism. He is not accustomed to it and it disturbs his equilibrium.

The submissiveness of the German youth to constituted authority is in marked contrast to the reactions of young America towards our laws, customs, and conventions. The attitude of the former is not respect for law since it is founded upon fear, domination, and dictation rather than upon the internal controls of sympathetic understanding. The passive acquiescence of the young men to the Hitler labor-camp prerequisite for a college education is typical of their conduct where laws or decrees are involved. Germany's young womanhood, likewise, has submitted itself almost overnight to curtailments of privileges that had taken centuries to achieve. Strange as it may seem, the females themselves are the most enthusiastic supporters of the Nazi program which limits their activities almost entirely to the home. Those measures are probably essential for the preservation of a régime whose shortsighted diplomacy has condemned a great nation to endure an aggravated economy of scarcity. Would young America accept similar decrees as passively or as gracefully? A happy balance between the German youth's blind obedience and his American brother's disregard for law would guarantee the greatest margin of safety.

In the realm of leisure activities, the balance seems to favor our young friends over the sea. Museums, libraries, art galleries, the great outdoors, song fests—all have a fascination for the German youth that is truly unique to the American. The moving-picture mania and other manifestations of "spectatoritis" are nowhere in evidence. They experience real adventure and ro-

mance in the simple, commonplace things of life. They appear more emotional and that may account for some of the emphasis placed upon aesthetic and spiritual values. It is probably unsafe to conclude that they have evaluated the aesthetic and spiritual values of life as more worth while than material things. Their experiences in the realm of the latter have been very limited.

American youths do crave material comforts to a greater degree than do their German cousins. In that respect our young people merely reflect our national materialistic philosophy. We need not be embarrassed by that condition. Our recent contribution to civilization, mass production, eventually will elevate the physical standard of living for all humanity. Had we not worshipped at the shrine of materialism the production aspect of man's economic problem would not be so near a solution. The present crisis is occasioned by a distribution rather than a production stalemate. It would be cowardly for American youth to seek a refuge via the old frontier of self-denial, rather than to insist upon a permanent solution. May the American people never be browbeaten into that surrender!

Our need is not less emphasis upon material values, but more stress upon spiritual and aesthetic attributes. It is significant that Germany after fifteen years of abject poverty and truly devastating depression has curtailed little if any of the educational opportunities she offers to her youth in the realm of the arts. Music, drawing, sculpture, painting, physical education, manual and household arts—"fads and frills" to many Americans—form the very core of the German curriculum. Those activities were probably the salvation of the German nation. They served as safety valves to release pent-up emotions that were dangerously close to a truly devastating explosion. The "purge of June 30" was a bridge party compared with the bloody revolution that was averted by those aesthetic internal controls. Woe to any leader of the German

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people, Hitler included, who attempts to drop the "fads and frills" from their schools. Can we say the same for America?

Homemaking is but one of the arts in which the Germans excel. That citadel is truly the center of gravity of German life. Parents seem to have dedicated themselves to the provision of wholesome artistic environments for the nurture of their young. Good music, the best literature, wholesome food, a well-ordered and immaculate physical environment are hall-marks of those homes regardless of the economic level. The school has a powerful ally in the German home. There one senses that atmosphere which results from the comradeship of parents and children. That is the essential element which alone can make a house a home. It follows as a logical sequence that neither the German youth nor the adult is eternally seeking adventure and escape from the monotony of domestic existence. Bridge is not nearly so popular there as it is here. If the German home has any vulnerable spot from the standpoint of youth's development, the weakness lies in the fact that it is too efficiently organized and controlled.

The German home objectifies the mother's spirit of service and sacrifice. She is an artist. However, an American sees that artistry predicated upon frustrated aspirations. He evaluates her achievement in terms of her surrender to or escape from the injustices of sex inequality. In Germany one sex is superior, for even the female admits it. In light of that philosophy, it is quite natural that the attitude of the young male towards the female differs materially from our own girl-boy relationships. The condescending, superior attitude of the male is conspicuous. It is not unusual that a young poverty-stricken medical student insist that his heiress fiancée take a domestic-science course and pass an examination before he would wed her. Unfortunately, the lives of females, old and young, are blighted by that omnipresent though perhaps unspoken

command: "Obey!" Need the contrast in American life even be mentioned?

Youth the world over does manifest superficial differences but fundamentally it is the same. When the Omnipotence delivers the untarnished newborn in Germany, America, or any other clime, there is a universal sameness despite some few discriminating racial characteristics. It is in the process of adaptation to the divergent environments that the most pronounced differences are generated. Condemn the youth of any country and you are but marking for censure the adult population of that nation, living and dead, who are responsible for that country's educational, social, economic, political, and religious philosophy. Adults are not justified in assuming that youth's virtues are reflected, but its sins are its own.

Continue the present economic stress of insecurity and America's thwarted youth will rise in protest. The form of that quest for opportunity may not entirely parallel the pattern of the German youth movement but there will be many identical elements. It may take fifteen years of suffering to crystallize the protest here as it did in Germany. Many conclude that it will take less. America's youth with its appetite and tastes for material comforts will probably make a determined stand long before it is beaten back to that last bleak outpost, the shrine of the "belly-god." When our youths sound the tocsin will the result be salvation or servitude? Experience shows that the "rabble-rouser" with his panaceas, nostrums, and fanfare leads to the latter. There is no such royal road to the former.

Do you want to be a dictator? Youth *may* assist you and unwittingly betray itself. You have your general pattern. You will have to modify your approach to our females. Introduce other one-hundred per cent American techniques. Huey, Charlie, and Willie have made a start. But candidly, America does not seem ripe for the slaughter; that is—not yet.

# Education in France

## L'Ecole Unique, Its Curriculum and Realization

Lucienne C. Olinger

**EDITOR'S NOTE:** *Mme. Lucienne C. Olinger taught in the French public-school system from 1917 to 1920. She has taught in numerous secondary schools, both public and private, as well as in the French departments of Hunter College and New York University. She is at present in the high school at Pelham, New York, and is a member of the French Examinations Committee of the Board of Regents of New York State*

P. W. L. C.

### L'ECOLE UNIQUE AND ITS DOCTRINE

A VERY ACTIVE propaganda for a general reform of public education has been carried on in France. The real purpose was to introduce the doctrine of the *école unique*. The term *école unique* is inspired by the German, *Einheitschule*. However, the expression is not exactly a translation of the German that really means a unified school, while the French aims at a *Grundschule* or basic lower school for all pupils. The *école unique* will be a common and unified school of the lower grades for all pupils—no matter whether they continue their studies throughout the higher grades to the university or merely conclude their education at an earlier age. It is viewed as a new primary-school system destined to precede the secondary-school level which in its turn will be changed so as to present all types of subsequent cultural training.

The doctrine of the *école unique* is in fact a demand for equality of opportunity for all children in educational matters, a logical consequence of the principles proclaimed by the French Revolution. The first article of the Declaration of the Rights of Man and of the Citizen (1789) declares: "Men are born and remain free and equal as to their rights; social distinctions can only be based upon the question of usefulness to the community."

The realization of this principle in the do-

main of public education pursued its course very slowly during the nineteenth century, in spite of the many events and changes of the political régime.

The principal steps of this evolution up to the great war of 1914 were:

1. The organization of primary instruction, decreed by the Revolution, by Guizot (laws of 1832, 1833)
2. The establishment of the primary system of education, lay, free, and obligatory (laws of Jules Ferry 1880, 1887)
3. The development of higher primary instruction—postgraduate work beyond the grammar grades (laws of 1833, 1841, 1898)
4. The establishment of normal schools for teachers of primary grades (law of 1882)
5. The creation of higher primary technical and vocational schools (laws of 1875, 1879, 1896)
6. The establishment of secondary schools for girls (laws of 1880, 1902)

But the secondary-school instruction—carried on in *lycées* or *colleges* from which all candidates must graduate before entering universities, liberal positions, or higher governmental positions—had remained completely indifferent to the changes made in the primary-school system. Education on the secondary-school level had preserved jealously its aristocratic character, destined for the intellectual and social élite, though not entirely closed to the poorer children who could still gain access to these *lycées* by means of state and municipal scholarships awarded for success in scholarship or competition.

### AIMS AND OBJECTIVES

After the war, a group of young university men, war veterans, banded themselves under the name of the *Compagnons de l'Université Nouvelle* (Companions of the New University). They were convinced of the necessity

of completely revising the framework of the French educational administration. They demanded not half measures nor patching up here and there, but a general and entire reform of the whole educational system. Their aim was to bring about equal opportunities for all children in the school world.

1. Free instruction in all grades: primary, secondary, and university

2. Wider freedom in the selection of students (although it must be remembered that since the Third French Republic poor children could always win scholarships)

The *compagnons* demanded the introduction of the *école unique* for the whole public-school system, but they did not advocate a monopoly of education for the state.

The main purpose of the reform advocated by the "companions" was to establish a more complete unity between the various branches of French education. This unified school was to exist not only in the earlier period corresponding to our six years of primary school, but was to be continued by another school system of secondary level (common to all types of pupils) embracing different types of schools and curricula as diversified as possible according to the aptitudes, vocations, and wants of the child. It would then be less a question of selection of students than of orientation, a matter of guiding them into the proper type of school or course. This secondary school would be not so much a single as a common school for all pupils, not a uniform curriculum but a diversified one for the different needs of its varied school population.

#### PROGRAM OR GENERAL PLAN

The main idea being one of unity, this plan covers all the aspects of the educational set-up: (1) unity of pedagogical organization; (2) unity of administrative organization; (3) uniformity in the selection of the student body; and (4) unified aims and methods in the training of the teachers.

The first and second part of this program will aim at an administrative reorganization.

Naturally, the pedagogical reorganization which would change and unify the whole educational system will necessitate more unity on the administrative side.

*Unity of administrative organization.* Foreign opinion is completely misinformed as to the first point: that the French school system is centralized under one head. The present organization is, on the contrary, highly complicated and without coordination. Many schools of all levels of instruction and professional training are governed by entirely different ministries, as, for example, certain medical schools under the supervision of the Ministry of the National Defense instead of the Ministry of Public Education. Within the Ministry of Public Education itself, the three administrative boards of primary, secondary, and higher education often rule the destinies of schools of the same level. These three departments often constitute parallel and rival organizations recruited from different social and professional classes.

The Ministry of Public Education will be replaced by the Ministry of National Public Education, thus grouping under one head all the services of an educational nature which have been dispersed in other ministries, co-ordinating all efforts and avoiding the duplication which now exists. In this new ministry, there will be a director for each level of instruction, but a new agency will be created to study the best means of co-ordinating these different levels under a general, simplified, and well-unified plan.

*Uniformity in the selection of the student body.* To ensure a more unified system in the enrollment of pupils, the state will wipe out the existing categories—paying pupils and subsidized students. All levels of public instruction will be free. Selection and orientation of pupils will be based entirely on their aptitudes and vocational tendencies and not on their economic standing.

*Unity and uniformity in the training of teachers.* This is the most radical and important departure from the old system. It is

proposed to suppress or rather change the primary normal schools into institutes of pedagogy (comparable to our four-year schools of education) directly attached to the universities. There pedagogical training will be given, not only to primary-school teachers, but also to those of secondary and technical schools. This will mean a profound revolution in pedagogical methods of French education for which there has been much agitation by the partisans of the *école unique* and those of the new progressive school.

This uniformity in the training of teachers will bring about the essential revolution called for: a certain unity in the spirit and philosophy of French education based on the realization of a common culture for all as the base, an enlarged and broadened conception of the term "culture," and the recognition of the equivalent educative values of different types of training and culture—whether they be based on the study of the classics, modern languages, linguistics, literature, history, the sciences, the arts, or even studies of a professional or technical nature.

This general plan for the reorganization of French education has not only been elaborated and sponsored by the "companions" of the new university but also by the State Official Committee of the *école unique* (1924-1926). It has been adopted and approved by various secondary-school teachers' associations, political groups, etc. Also, the plan has been the subject of many debates and discussions in the French Parliament.

#### REALIZATION OF THE PROGRAM

How far have these recommendations been put into effect? The following items are being carried out:

1. The unification of the curricula of the elementary classes of the *lycées* and the primary schools
2. The same system of awarding scholarships (*bourses d'entretien*) for secondary schools, post-graduate grades of the primary schools, and technical schools
3. Abolishing of all fees for day pupils in sec-

ondary schools or the establishment of a free secondary-school system.

While these are important steps in the right direction, the "companions" of the new university maintain they are insufficient and not far-reaching enough. They point out that these fragmentary changes make the complete reorganization of the educational system all the more urgent and necessary.

The partisans of the *école unique* still demand, without further delay, the following reforms:

1. The unification of the three separate departments of primary, secondary, and higher education under a more closely coördinated administrative body of public education
2. The creation of a ministry of public education<sup>1</sup>
3. The modernization of pedagogical theory and practice
4. The selection of pupils according to ability at the lower or basic grades with a continuation of unified schools on the secondary level
5. The recognition of the equivalent educative and cultural values of different types of training

This generous effort towards the final stages of the complete democratization of French education has, of course, aroused the doubts and fears of a few of the more conservative members of all walks of life. They have pointed out that *lycées* have doubled their population since 1903 (the annual increase from 1929 to 1933 was 17,000 students) with the expected lowering of standards and results. They fear that the same condition will obtain in France as in Germany, where an overeducated proletariat is clamoring for government jobs and salaries rather than manual work.

Nevertheless, the great mass of the people and the majority of the intellectual and leading classes disregard these qualms and demand insistently the immediate realization of the generous and democratic plan of the *école unique* and its educational philosophy.

<sup>1</sup> Accomplished now.

# The Danish Coöperative College

Robert Starmose

**EDITOR'S NOTE:** *Mr. Starmose is a teacher of English in the Danish Coöperative College at Middelfart, Denmark. This college or special type of folk high school was established in 1931 under the sponsorship of the larger coöperative societies of Denmark, not so much in order to give specific in-service training to employees of these societies, which is done very adequately by the school, as to ensure a rich background of sympathetic understanding of the democratic and social ideals of this most significant adventure in economic self-determination—the widespread Danish coöperative movement. Mr. Starmose was formerly connected with a Copenhagen bank and with the Copenhagen branch of the General Motors Company of America. He has been a leader in the Workers Education Association of Denmark and a teacher in the International Peoples College at Elsinore, Denmark.*

P. W. L. C.

WITHOUT a brief outline of the principles inherent in the Danish coöperative movement the scope of the Coöperative College could not be properly described. By the application of coöperative methods, the Danish farmer has developed a very happy combination between individualism in the cultivation of his land and collectivism in his trading activities. The typical Danish farmer is a member of from eight to twelve different coöperative societies, each organized for specific purposes. He brings his milk to a coöperative creamery through which he exports his butter in collaboration with fellow members; through the creamery all the small farmers secure the advantages of large-scale operation, the net proceeds of which are paid out to each farmer member as an equitable price for his milk production.

The application of coöperative principles means that there is no *entrepreneur*—no *capitalist*—and no profit in the creamery; every member gets his share of the proceeds according to the quantity and quality of the milk he has delivered. In the same way the Danish farmers work together and cure bacon for exportation to England. Through

a coöperative Egg Export Society a considerable percentage of the Danish egg exportation is controlled and marketed. The farmer will also be a member of several purchasing societies for fertilizers, food-stuffs, cement, and general household necessities. He has usually borrowed his capital through a coöperative land-mortgage bank. He may have been granted his seasonal credit by the local coöperative village bank. He might take his insurance with coöperative insurance societies. As a rule, he is a member of several stock-breeding and control societies through which he secures improvement of his stock and his land.

It is impossible within the scope of this article to give a complete outline of the many ways in which coöperative principles have been applied in Denmark. It is, however, no exaggeration to say that the coöperative movement is of fundamental importance to the structure of the Danish community.

The coöperative principles are radically different from the acquisitive principles prevailing in the present economic system, and the following comparison between a coöperative society and an ordinary company will show the most important differences.

*The principles of mutuality embodied in the Coöperative Society*

#### *Capital*

Capital is provided by the members and a maximum rate of interest is fixed by the rules of the society.

#### *Net Income*

The net proceeds are distributed to members according to each member's sales or purchases through the society.

*The principles of acquisition embodied in the capitalist Company*

#### *Capital*

Capital is provided by the shareholders, who have the right of getting the profit, ordinarily without any maximum.

#### *Profit*

The profit is distributed to shareholders according to the amount of capital held by the individual shareholder.

**Membership**

Membership is open to everybody (usually a very small entrance fee, preventing no one from joining).

**Control**

Each member has one vote only, regardless of his turnover with or his capital holding in the society. The individual votes.

Danish coöperation has grown and is still growing solidly year by year, and a free system of collectivism is gradually being built up as a natural expression of the interests and community ideals of the Danish peasants and workers.

The coöperative movement was initiated in Denmark by a clergyman in 1866. During the '80's and '90's the local and national organizations were formed and the past thirty years have seen a steady extension of activities within the network of organizations created by the pioneers. Very few of the early pioneers are in active service now and many of them have died. They were creators inspired by a strong vision and willing to make contributions towards the promotion of common causes. The present members are, however, inclined to consider their membership a matter of course and they do not take it as a challenge to them as individuals who should also make their contributions. This is a danger to the life and progress of the coöperative movement, which is greatly dependent on an enlightened, active, and independent group of members. The necessity of overcoming this inertia was one of the reasons why the leaders of the movement wanted to build a special coöperative college; another motive was the need for a special type of training for the staff of the coöperative organizations. The staff had until then been trained at the commercial colleges owned by private traders, and while the technical tuition at these colleges might be excellent they would never give the co-

**Membership**

Membership is conditioned by ability to take out at least one share.

**Control**

Each shareholder votes according to the number of shares he holds. Capital votes.

operative employee any understanding nor any love of coöperative ideals.

The new college was founded in 1931 by the National Federation of the Consumers' Societies and the staff training was started in January 1933. Several attempts have been made to raise a solid coöperative educational movement among the members and most of the attempts have been successful. The members' education is being organized at the present time. The employees are accepted for a ten-month period. The college has accommodation for ninety resident students, who pay about half the fees, while the other half is provided by scholarships granted by various coöperative organizations. The admission of students has not been conditioned by any test nor by any previous college training but the college is open to every one. The college staff does not believe in examinations. The students are, however, given a diploma when leaving based upon their work during the period.

The organization of the college has been modeled on the principles inherent in the peculiar Danish type of adult education practised in the folk high school. The decision to build a college was not passed by the Board of the National Federation until they had found the man qualified to become principal, and when they had found him they gave him absolute freedom to work out his syllabus and to employ his teachers in his own way. The principal has no other authority above him but his own conscience and this principle of freedom has been extended by the principal to his staff. This principle of freedom in education has grown into a tradition through the Danish folk high-school movement.

The syllabus combines technical and social subjects. Salesmanship and knowledge of commodities are taught in a model shop and in a laboratory with exhibitions of articles produced or imported by coöperative organizations, and here the students are taught how to become servants of the people and not how to become good merchants.

The coöperative movement lends reality to the ideal of service to an extent unattainable by any commercial undertaking organized for profit.

The technical tuition has naturally been based upon the results of experience and studies in coöperative practice, and on several subjects the staff has made new textbooks. The social subjects include citizenship, economic geography, economics, history, and coöperation; in the latter subject the students study the principles and problems and the history of coöperatives.

During the term, excursions are arranged to coöperative factories, depots, and retail distributive societies where brief lectures are given to the students by the local committee-men and managers. A college in Denmark has excellent opportunities of combining tuition and reality in a very profitable way.

In 1934 the first study tour of foreign countries was arranged. Twenty-five students guided by a teacher went by bus through Northern Europe to Calais where the bus was taken across the Channel to England. England is the mother country of coöperation and, as far as consumers' coöperatives are concerned, England is more advanced than Scandinavia.

"The School on Wheels" studied the activities of some of the large London societies and visited Rochdale in Lancashire, where twenty-eight poor weavers started the modern coöperative movement ninety years ago. On the return journey the battlefields of Flanders were visited, and the huge war cemeteries taught us a grim lesson about the waste of war. A day was spent in Hamburg, where German coöperators were hospitable hosts.

We took tents, stores, and cooking utensils with us, and as far as possible we relied upon ourselves for food and shelter. The

study tour was coöperative in several respects. We studied coöperation abroad, the economy was coöperative, and the tour was truly coöperative in spirit.

If, on a tour like ours, you adopt the attitude "I want . . ." or "I demand . . ." the group will not get along, but it was a great experience to notice how willingly the group adopted the social attitude of "What can I do?" or "How can I help?" In a group depending upon itself, like ours, the social challenge is put very clearly to the individual, and that is a great educational opportunity.

The Danish Coöperative College has been built by the older generation for the benefit of their followers. The old pioneers have made considerable contributions to establish the instrument by which many thousands of homes have been built and made independent, and the object of the college is fundamentally to give new life to the ideals of democracy and mutuality that inspired the pioneers.

If the college succeeds, it will be able to make a remarkable contribution to an extension of the spirit of good citizenship, for the Danish coöperative movement is now so widespread that it is in no way utopian to say that it exemplifies a new social order.

Those wanting to make a study of the Danish coöperative movement may be referred to the following books and pamphlets:

Holger Begtrup, Hans Lund, Peter Manniche, *The Folk High Schools of Denmark and the Development of a Farming Community*. London: Oxford University Press, 1929, second edition.

Harold Faber, *Coöperation in Danish Agriculture*. London: Longmans, Green and Company, 1932, second edition.

Christian L. Christensen, "Agricultural Coöperation in Denmark." Bulletin no. 1266, United States Department of Agriculture, 1924.

# Secondary Education Is Being Reorganized in Far Away India

Gerald Hamilton Ayers

*EDITOR'S NOTE: Dr. Ayers is vice principal of the Junior High School, South Pasadena, California. He has just returned from a trip to the United Provinces in North India, where he has studied the educational reforms which he here explains.*

P. W. L. C.

**T**HE LENGTH of the high-school course should be reduced one year. No, this is not the startling proposal of some would-be reformer of our dear American system of public education, but it is the first item in a proposed reorganization of secondary education in the United Provinces of India, made in 1933 by the Ministry of Education for the Government of the United Provinces. To accompany the decrease of one year in the high-school course, the intermediate course (corresponding to our junior college) is to be increased by one year, and, to indicate that this program is to be self-contained and complete in itself, it is to be designated the "higher certificate course."

Concurrent with the change in length of the two courses, three innovations in content or purpose are proposed: (1) that manual training or handicraft in some form be made compulsory in the lower classes of the secondary school and optional in the higher classes in order to discover boys with practical aptitudes and to predispose them towards industrial pursuits; (2) that the high-school certificate be of two kinds, one admitting to intermediate college courses in commerce, industry, and agriculture, the other admitting to intermediate college courses in arts and science; (3) that the intermediate college courses be developed along four parallel lines; namely, commercial, industrial, agricultural, and arts and science.

Nothing is said of the purpose of the proposed reorganization except the relief that

the universities may receive through decreased enrollments and the relief that may come in the form of less unemployment among school graduates because of specific training they will have had in some occupation. Such purposes grew out of the major factor leading to the proposed reorganization; namely, the increasing unemployment among the educated classes which makes it no longer possible to regard secondary schools and colleges merely as institutions for cultural development.

To educators in the United States the reasons for the reform will seem inadequate, the purposes incomplete, and the proposals themselves naive. But to judge what they mean to the United Provinces it will be necessary to consider the growth, development, and the present status of their educational system. In India, the system has grown from the top downward, as contrasted with our own history of expansion upward from the elementary school. The university is the oldest, largest, and most powerful unit in the educational hierarchy of India. The people have evaluated education on one base only, that being the possession of a degree, not on what the holder of that degree might know or how he may have secured his letters. The universities in some cases are mere examining institutions; in other cases they are actual teaching bodies; and in many instances they have a combination of the two functions. Most colleges are teaching institutions which either lack Government approval or financial support to become universities, or are the attempts of Christian missionary bodies to bring higher education to India. Necessarily they have aped the university in its procedures and practices. High schools are in most cases re-

sults of private efforts to provide this period of training for boys, and are often lower appendages of colleges. Elementary schooling is cared for in a very limited degree by the Government, in the same way by religious bodies, and the rest is left to chance.

The system of education throughout all India is copied largely from the English plan. One evil of that plan has been intensified to the highest degree, that of basing every promotion and degree wholly on the results of one written examination. At the present time in colleges and universities the entire educational effort of both teachers and students is preparation for the examinations. Nothing else in the classroom can gain any importance, for the student is frankly there not to learn but to be able to pass the examination. And the chance of passing is about one in two, as evidenced by the fact that 51 per cent of the 12,403 candidates passed the high-school examination in the United Provinces in the school year 1932-1933, and 54 per cent of the 4,390 candidates passed the intermediate college tests.

An odd but very important fact which impedes learning is that all college and university, most high-school, and much of elementary teaching is in a foreign language, English. English is a foreign tongue to nearly all native Indians and holds the same place in their education as though we were required in the United States to study French in the elementary and high-school years and then take our collegiate and university training in that language. English is, however, the only practical medium for national intercourse, for there are 225 separate languages, not including dialects, used in India. In the primary and high schools of Lucknow, the capital of the United Provinces, Urdu, Hindi, and English are studied as required subjects while Persian and Sanskrit are offered as electives.

The financial support of schools in India has a somewhat different basis than we are accustomed to in the United States. The basis for supporting most of the schools is a Gov-

ernment grant of a given number of rupees per annum, which grant must be asked and argued for each year. In the United Provinces such Government grants form about 56.0 per cent of the total expenditures. Funds from local municipalities make up 13.4 per cent of the total. Fees are charged by all high schools and colleges and by many elementary schools, and from such a source comes 17.4 per cent of the expenditures. Other means such as gifts, donations, and endowments make up the remaining 13.2 per cent. The annual expenditure per scholar according to the official Government report for 1933-1934 was less than 27 rupees or under \$9.00 in our money.

To understand the problem facing education in India, one must realize the present status of literacy and of education. In India there were in 1934 over 315,000,000 people, who if evenly distributed over the whole area would cover it to a density of 178 persons per square mile. In the United Provinces the average density of population per square mile was 441 for its 49,614,833 inhabitants. In Lucknow the density is over 900, exceeded on our globe only by the borders of the Yangtze River in the vicinity of Shanghai, China. In all of India's millions only 12 in each 1,000 are literate in English, and for women alone the figure drops to 2.8 per thousand. Only 95 in 1,000 or 9.5 per cent are literate in any of the 225 languages which might be used in the land. The minority religious groups are far in the lead with the Jews having 416 literates per 1,000, Christians 279, as compared with 84 for Hindus and 64 for Moslems. School training is limited to boys with the exception of a few scattered Christian missionary schools developed and maintained as girls' schools and colleges.

Compulsory education is known only in the metropolitan city areas within the United Provinces and no attempt is being made to institute it in the rural communities and villages. Of 85 municipal areas in the United Provinces, 36 have compulsory education in

part or in all of their area. Lucknow, the largest and most advanced of the areas, has compulsory education in the primary grades in 5 of its 8 wards. The law is enforced in less than half of the cases, for in 1934 1,566 notices were served in Lucknow, out of which 481 were complied with and only 368 filed for court action. Twenty per cent of the latter group met with some type of compulsion.

Progress through the primary school is woefully slow. The infant, or beginning, classes at Lucknow in 1928 had 1,838 pupils. Seven hundred ninety-five reached Standard III by 1933 (normal progress being classes A, B, Standards I, II, III). This is the best record for that territory; a fifty per cent failure per year in these lower classes is not uncommon. Such conditions prevail at present for the 1,138,438 pupils in the 19,138 primary schools of the province.

In the 1,052 secondary schools of the same area there are 181,730 students, taught by 2,933 teachers, 54 per cent of whom are trained in some manner for teaching. But this factor is improving, for only 48 per cent of the teachers are trained according to the report of the year previous. Of more than 180,000 pupils, slightly more than 9 per cent (16,793) appeared for completion examinations, and of this group 51 per cent passed. This means that less than 5 per cent, or 1 in 20, of those who attend the secondary schools are able to complete their course.

To American students of education the list of subjects offered will be of interest, and the similarity to our own curricula will be noticeable. The St. Joseph's School of Lucknow offers hygiene, English, English grammar and composition, history, mathematics, Hindi, Urdu, Persian, Sanskrit, science, nature study, and drawing. Of these, mathematics is the only subject taught thoroughly and with extreme care.

Compared to modern American educational standards the system of secondary education is distressingly ineffective, the content antiquated, the methods stupidly

formal, the pupil purpose confined to passing an examination instead of learning, the public openly indifferent to the benefits of schooling, and the educators aware that something should be done about it.

To education in India today what does the proposed reorganization, as suggested at the beginning of this article, mean? First, and fundamental to progress, it shows the desire of the Government through its Ministry of Education to improve a situation which is obviously not as good as it could be. The reception by the teachers in the secondary schools shows that they are willing to accept the change in the hope that it will lead to further benefits, even though they do not wholly approve the proposal as it now stands. The public, interested only in a very casual way, seems to approve the change because it might lead to improvement. The students are divided into two groups, one afraid that it will be unable to secure a high-school certificate that will lead to arts and science and hence to the university and a degree, and the other group which favors the change in that it may result in better instruction in whatever type of education it chooses to pursue.

From the point of view of school administration, the proposed reorganization recognizes the fact that the two-year intermediate colleges have not functioned satisfactorily. The two-year period has more drawbacks than the two-year junior-college period has evidenced in the United States due largely to the poor adaptability of the Indian to new surroundings and to the difficulties inherent to instruction in a foreign tongue. Whereas the two-year period is inadequate, the three years proposed under the new plan should prove a great boon. Forward-looking educators see the first real step to a four-year institution similar to the upper portion of the 6-4-4 plan now in vogue in some cities in the United States, in which arrangement the university serves its true rôle of specialist training after the period of general education is finished. In hopes of further reorgan-

izations which may lead to a still better grouping of classes, the extension of the intermediate college and the shortening of the high-school period is being supported by some of the better trained administrators.

The definite swing that the proposal offers from an education wholly for cultural purposes to one where utilitarian results are given prominence meets the approval of many who recognize the need in India of improving productive agricultural and industrial life. Education in agriculture and in trades has been comparatively ineffective, for it has been introduced on the university level and those who have taken the training have done so to teach rather than to return to productive enterprises there to apply science to practice. The archaic state of agricultural and industrial methods in India is the subject for a book in itself, but one conclusion may safely be advanced: India must make marked economic progress, especially in production, concurrent with or before she can expect to make progress morally, educationally, or politically.

A very important educational inference of the proposed reorganization is the fact that a foreign language can never be a highly efficient medium for teaching, especially below the university level. The proposals have intimated that all students who take the shortened high-school course and who fol-

low with intermediate college courses in agriculture or industry will receive their instruction in the vernacular. Intermediate course instruction in commerce will be largely in the vernacular with English as one of the major courses, and only for those who expect to follow with university education will their collegiate instruction be in English. The effect of the introduction of vernacular instruction in the high school and intermediate college will be to make the vernacular the sole medium of instruction in the primary school, and to relegate English to the place of the most popular foreign language.

"The length of the high-school course should be reduced one year; the intermediate college course lengthened one year; the division of the high-school certificate into two parts, one leading to the university and the other to economically productive pursuits; the compulsory introduction of handicraft in the lower high-school period" would not make news if proposed in America, but such a reorganization is now going on in one of the largest provinces of India, affecting nearly half as many people as we have in our country and representing true progress within their educational system. It is not unimportant for the Western World that the reform may mean better education for a large number of boys in a country essentially oriental.

# A Dane Looks at American Education

Johannes Novrup

**EDITOR'S NOTE:** *Johannes Novrup, a member of the faculty of the famous "extended" Folk High School of Askov, Denmark, has recently published a very highly commended volume dealing with American education and social conditions; unfortunately his sympathetically critical treatment is not yet available in English. During the year 1932-1933, Mr. Novrup was a graduate student at Teachers College, Columbia University.*

P. W. L. C.

**W**HEN I CAME to the United States I suddenly found myself among a people who lived not in considerations or deliberations, not by speaking about past centuries and what they have given us and still give us, but a people who were fully taken up by what happened—and, especially, what they made happen, what they did, and what they hoped to do; a people that almost sensed the beginning of life in the last decades of the eighteenth century, when the industrial revolution took place; a people that frankly state and tell their children that humanity these last one hundred and fifty years has made more progress than in all the ten thousand years before.

Here life of today, even in the schools, plays an overwhelming rôle—airplanes and radio, cars and refrigerators are the delight and pride of the people. Often there is mentioned "our new civilization," and a philosophy of change and of changing times and conditions is on the lips of the common man. One cannot have lived a year in the United States without becoming deeply impressed by it. Here is certainly the place to take old ideas up for new consideration, for new criticism—but perhaps also a place where one can come to a deeper and clearer conception of the essentials in what heretofore has been called "culture."

American educators' almost restless fight against old traditions and for a secondary school built upon modern life is a most in-

teresting educational undertaking. Radically the American states that the schools shall be of use; what you learn there shall be useful to you—something which can be a means in the daily struggle for existence. I think that this, even if we disagree with the procedure followed, will drive us Europeans to make up our minds why we have some subjects in our schools, and why we do not have some others.

And another thing! When thousands of new young people, boys and girls, stormed the old secondary schools, the walls had to be broken down. The Americans were faced with the task of building new, big, practical buildings. The school plant, as it is often called, was the result. An educator, writing about it, must give expression to his joy and pride by saying: The structures that have been provided and the equipment housed in them constitute some of the wonders of our day. We, who have walked ourselves tired in them, suddenly have *personal* respect for them. How well everything is laid out and arranged—with classrooms and shops, special rooms for typewriting and stenography, for art and music, and for home economics. There are libraries and gymnasiums, rest rooms and emergency rooms, assembly halls with stages.

If we look at what is going on, we discover a big machine working in order to make everything function perfectly. We discover a whole science behind the administration of the school; studies have been made on the length of school days and the size of classes, etc.; psychological findings determine much of what actually goes on; grouping of children in accordance with intelligence, problems of child and adolescent psychology, the construction of a curriculum, in which everything that is to be taught first has had to prove its value—all these are matters of importance.

In the theory underlying the junior-high-school movement, we find the idea of guidance playing a big rôle. In the junior high schools, we constantly hear that the individual pupil is supposed to find his special curriculum. In order to find the interests, aptitudes, and capacities of each child, exploratory or "try-out" courses in Latin, modern foreign languages, geometry, and applied arts are introduced. Through systematic educational guidance, an opportunity is given to each pupil to discover his dominating interests and limitations with reference to his future vocational activities or the continuation of his education in higher institutions. Provision is made for the rapid advancement of bright groups. The school hopes to help each pupil to select the career that, as a result of the exploratory courses, he, his parents, and the school are convinced is more likely to be of profit to him and to the State. Among the leading ideas in American education, the one of elimination of waste is one of the strongest. Naturally, therefore, science is supposed to furnish the method to be followed. But right here we also stand at one point where our criticism comes in—the overemphasis on science in education. It is, for instance, stated that curriculum construction is a highly technical thing that claims experts in a specific science of curriculum construction. You have numerous professors, assistants, and helpers steadily, scientifically working in this field. You do research work in the selection and arrangements of materials of instruction. We are told about collections of thousands of courses of study to be examined and evaluated.

One of the tasks has been to write new textbooks. Do not be afraid, the educators seemed to assure us, the skills here have been proved to be of importance for all in everyday life. No "highbrow stuff" at all. Pupils do not lose time. What we teach is of direct practical value. We have found out the one hundred additional facts which everybody must know. We have analyzed

cookbooks, factory payrolls, advertisements, trade catalogues. We have asked bankers what they think citizens ought to know about banking. The spelling books and readers have to be built upon investigations of the words actually used by children and adults when they write.

In social sciences the problem was more difficult, but serious, scientific attempts were made. One educator tried to examine political platforms from 1860 to 1916 in order to discover the fundamental recurring problems for the course in civics. Others tried by reading newspapers and magazines to determine the "social worth-whileness" of geographical and historical facts. Here, however, curriculum makers tend, more and more, to become analysts of American life; they hope to find out which generalizations and concepts are needed in order to understand contemporary life.

By a similar study of child life it is supposed to become increasingly possible to make textbooks conform to the abilities and attainments of the children.

The task is not only to find out what should be included in the courses, what material should be assigned to different grades, and in what order and arrangement they should be presented, but also to test objectively the results obtained from present instruction, evaluate critically and constructively the scientific investigations of curriculum making and the accomplishments of these new types of courses. And then, finally, when their findings and recommendations have been put into practice, they follow their application in public schools, collect reactions of school people to the proposed program, test results obtained by different organizations of material found to be socially valuable, and finally report these findings periodically to the school public.

It seems to be assumed that the different school systems ought, as much as possible, to coöperate with the specialists in curriculum making. The schools should always follow carefully the new findings and modify

their curricula in accordance with these. Their courses of study should be modified continuously. Through a special machinery of curriculum making within each school system, it might be guaranteed that the curriculum of the school keeps pace with the advance of educational science and with the ceaseless change of life.

We get the impression that the American public-school system is, or hopes to become, an apparatus invented and worked out in every detail by professionals, technicians, and experts. Nothing is to be here by accident; everything fills out a place—bought by the sweat of many a professor's countless hours of work.

The large centers seem to be the laboratories. The big leaders are the technicians, the research workers, and the experts. From these laboratories, too, just as in a modern factory, the findings are to be realized through the efforts of the principals and teachers.

An almost amazing example of the degree to which schools are made, constructed, worked out in every detail, we get, for instance, from curriculum construction in Detroit. Many Europeans will first become absolutely mute when they read about the construction of, for instance, a new course of study in spelling. We are astonished by the American phenomenal administrative abilities, their almost frenzied eagerness to organize, to investigate, to solve practical problems, their desire to reach new standards of efficiency. They do not spare anything, neither money nor work.

However, even when I am most optimistic about it, there always arise in my mind two fundamental doubts, a doubt in regard to the kind of people who stand behind the whole movement and a doubt in regard to the teachers who have to give life to this highly elaborated school. I cannot help but ask myself: Is this movement an expression of creative abilities or is it rather an indication of a certain spiritual dryness and narrowness? Is it not more likely a caricature of

life, created by our modern "tested-facts" culture, where confidence in man has been replaced by confidence in a method, which has little or nothing to do with real thinking? Is it not an expression of a world which has no clear idea of what direction it wants to go?

Being unable to create a school as a living expression of leading ideas in society as such, they fall back upon the scientific method, they try to construct a curriculum, a kind of machinery to be put to work by a worker, by a teacher. Science without any vision behind it! Is it not only an escape?

And now the other doubt. When we have seen to what degree American education goes out from laboratories and how these laboratories influence teacher-training institutions, what can we expect from the teachers? Can we, with reason, expect that they will be strong and creative enough to use educational science merely as a means? Is it not more reasonable to fear, especially when we know to what degree American people are prepared for belief in "scientific methods," that they in the normal schools will succumb to a spirit of "science" and "tested facts"? How shall a teacher, even if she has had the possibilities of becoming a harmoniously developed human being, be able to escape this belief in what is average, what is "proved"? Every moment her own inner life will be cut into pieces, because she cannot trust herself and feel responsible, but has to build upon measurements and methods, mechanism put in between herself and her pupil, the individual child.

What will be the result of a nation-wide movement where the placement of material, the construction of a curriculum, and continuous improvement and replacement of its different parts play a far bigger rôle than the subject matter itself—a love of it—and than the teachers who have to interpret it, to teach it? How is it possible that a movement such as this can go on without, in the long run, narrowing not only the relatively few scientists, but also—and this is of much

greater importance!—the thousands of teachers? How can the school become a truly cultural agency if the teachers are supposed to be workers only skilled to the point and for the purpose of being able to put a curriculum to work? In other words—and this is my real point—is this excellently elaborated curriculum not bought too dearly?

What now is the conception of education underlying this kind of curriculum-construction work? Education, we are often told in this connection, is primarily preparation for life and life is a series of activities. The task of the curriculum maker will be to discover what the activities are which make up man's life. If we find them, we have the objectives of education. The underlying point of view is clearly indicated in such a statement as this, that "the analysis of man's activities, his physical and mental behavior, together constitute something akin to a complete living." In other words, when by an analysis you have found out that a man's activities include so and so many skills, so and so much information, and some satisfaction from music or literature, then you, if an educator, have only to construct a curriculum which meets all these needs and you will have a complete curriculum.

Behind this conception of education we find a conception of life—the belief that we have given our children what they need, if we succeed in giving them a curriculum built upon a complete analysis of men's activities. But even if a mother gives her newborn child the necessary food, will it suffice, if she does not, at the same time give it her love?

There are human beings who cannot consider life merely as a series of needs to be satisfied and abilities to be developed so that a man may be capable of earning a living and have a comparatively pleasant and reasonably spent leisure time. They rather believe that a man first becomes a man at the moment he becomes a part of a whole, or, better, gets something to live for and

struggle for because he has come to love something. Such people cannot agree that a school can be created by constructing a scientific curriculum. They think that the curriculum must have a core, that the separate parts of it, in order to be valuable, must be held together by a connective force, just as the child's food is just one special expression of his mother's love. When we teach a boy reading or social science, this must be just one special expression of our love for the child or for the content of the subject we deal with.

This demand will have to be fulfilled through the teacher. Therefore, the education of a teacher or, better, the cultivation of a type of teacher, is a—or perhaps the—deciding factor in education. The teacher shall be, so to say, an incarnation of the curriculum. The inner core in the curriculum as well as in the teacher will, of course, in most cases simply reflect an inner core in society life as such.

As a consequence, I therefore believe that the normal schools have a greater task than to make professional teachers out of thousands of girls. The normal schools should become more independent of laboratories and educational science. They should develop a tradition of their own, should become centers for American life, social and cultural. Here the students, with the help of mature men and women, should have an opportunity to meet the life of today and cultural tradition as a living reality. Professors, for whom ideas are driving forces, can create anew the normal schools, bring the students into an immediate contact with life, open a world for them, and awaken and stimulate interests. Then everything they do later on in the classroom will have a double meaning. Thus this excellently elaborated curriculum will come into its rightful use. Is not a curriculum much more dependent upon the teacher than independent of her? If a teacher is merely mechanical and sweet, I fear that even the best curriculum will fail.

# Community Forums on International Relations

Arthur Charles Watkins

**EDITOR'S NOTE:** *Mr. Watkins is the energetic and very intelligent director of the National Student Forum on the Paris Pact. Pioneering high-school faculties are coöperating with internationally minded groups in the community to promote public forums as extensions of secondary education, for we cannot move forward in significant ways unless we can assure ourselves of the support of insistent public-pressure groups. The following article presents concrete successful examples which should inspire all of us to more vigorous efforts to include forums dealing with significant problems in our high-school programs.*

P. W. L. C.

**A**DULT EDUCATION is now only in certain parts a project to do away with illiteracy; it is chiefly a project to prevent the tragedy of arrested growth of the minds of grown-ups. Parents, as they watch the miracle of their own children's growth, are liable to become uneasy at the thought that their own culture has been slackened if not quite completely stopped. Adults who are living their lives more or less outside the circle of youth contacts are now and then disturbed by the fact that they are not able to take the intelligent interest in on-going events that many of their neighbors do. These classes of people make somewhat different emotional reactions to this situation, but men and women alike who have normal contacts with their families and neighbors aspire to achieve a widening of the field of information to correspond with the intellectual and emotional outlook.

When three years ago S. Alexander Shear formulated his proposal to establish an institute for adult education at DeWitt Clinton High School in New York City, he told us his aims were to establish a medium for the higher education of adults; to add to the culture and education of adults related to the students of the school; to enable parents better to understand the problems of childhood

and adolescence; to bring about a realization of the many opportunities for the enjoyment of leisure and for the enrichment of life; and to awaken a consciousness of the higher responsibilities of citizenship.

In this and seven other high schools in Greater New York this type of work is now being carried on by high-school teachers who extend their services voluntarily in late afternoon classes to considerable numbers of adults who pay a small fee for each course taken. Eventually the school budget will naturally and properly provide for this work. Both the lecture and discussion methods are used, the first for a presentation of the subject and the second for the development and discussion of the subject by the members of the class in the latter part of the period. Certificates of attendance are given to all who attend the necessary number of times. Mr. Shear states, however, that in the DeWitt Clinton Institute they made no attempt to provide for those who wanted courses in citizenship.

In Des Moines, Iowa, for the past two years, community forums whose aim has been adult education have been conducted in different parts of the city under the auspices of the school board and the superintendent of schools. There have been community, central, and city-wide forums held generally in school buildings. Each speaker at neighborhood and central forums has given a series of lectures continuing from three to thirty-six weeks; speakers at city-wide forums have spoken only once. The meetings are held in the evening and the subjects are introduced by a specialist who, after his address, answers the questions which are presented by a panel of interrogators or by individuals. It was officially stated "that the sole aim of the public forum is to

stimulate intelligent, democratic, and full discussion of all important aspects of problems common today." The field of discussion has been mainly that of public questions, both domestic and international. There have been no textbooks or examinations. Attendance upon the forums has been free to all. The expenses of the forums have been met from funds allotted by one foundation.

The New York City and Des Moines experiments in adult education have been considered very successful both in the methods used and the interest aroused. Competent teachers or expert lecturers have presented the subjects. Prepared interrogators from a panel chosen beforehand raise questions on different aspects of the subjects discussed or questioners from the class propound queries to obtain further information. This provides a practicable technique that has advantages over the straight discussion or standard debate method.

What is being considered this year as a sort of model experiment in this field, although not labeled "adult education," is the series of lectures on subjects of public concern, chiefly economic and governmental, called "The Town Hall of Washington," planned by Dr. J. W. Studebaker, the new United States Commissioner of Education, who developed the Des Moines forums while he was serving there as superintendent of city schools. Its committee of "sponsors" seems intended to represent the officialdom, society, and intelligentsia of Washington. There is also a group of contributors of sizeable sums, but a large source of income is the paid admissions to the lectures. The first meeting was held in the building of the United States Chamber of Commerce which looks across Lafayette Park into the front door of the White House. Since that time the meetings have been in the ballroom of a fashionable hotel. Such an arrangement, of course, excludes many of those who, even in a city like Washington, need most the benefit of information and discussion of the important themes considered. Prominent

men like Glenn Frank, Norman Thomas, Donald Richberg, and Lord Lytton, the chairman of the League of Nations commission on Manchuria, have appeared. A panel of questioners is selected beforehand to interrogate the speaker after his address. One evening's debate has been planned. The local papers have given considerable attention on Mondays to these Sunday evening discussions.

The National Student Forum believes that the secondary school is often—perhaps generally—the logical agency in American communities to inaugurate and carry on this type of adult education. It believes that the investigation and discussion of citizenship problems is an essential department of this work. If an honest attempt is made to deal with important public questions in a realistic way and to present fairly the different points of view, this extension of the high-school service may become a real forum for citizenship training for those who either failed to have the advantage of this kind of education in their youth or feel the need of continuation-school work now.

High-school principals, with the approval and support of their city, township, or county school superintendents, are the logical ones to take the leadership in these enterprises, although other teachers with administrative ability and a genuine conviction of the importance and value of adult education may in some communities prove effective. The interest of lay organizations, such as Rotary and Kiwanis clubs, women's clubs, and parent-teacher associations, will usually be helpful. The high-school classrooms and auditoriums are ordinarily adapted for late afternoon or evening classes.

Among the most important public questions nowadays are those which have to do with the foreign relations of the United States and which are usually referred to as "international relations." It will be quite futile and may even be harmful if discussions of these topics proceed with no understanding of the fact that a new epoch has

begun in which war has been made illegal by an agreement of all the nations of the world and in which "pacific means" have been established as the only legal method of attempting the solution of the problems arising between or among nations. But back of this is the undoubted fact that, if the citizenry of the country is to support such a method of dealing with problems in the international field, the citizens must be trained to understand the superiority of such methods and to use them in the home, school, community, and nation. Here is education's task—to train citizens to the technique of "pacific means" all along the line.

Adult education of the type here described is especially called for in communities where various nationalities are represented and where the so-called "Americanization" process is being worked out. It is peculiarly the business of our educational leaders to

hold our people back from accepting the nationalistic spirit so rampant at the present time and lead them into the attitude of co-operation in home, community, and nation, and throughout the world. The gun makers, the warmongers, and the other William Randolph Hearsts will surely have their way in this coming decade unless the educational leaders do their duty and do it intelligently. The people must be taught the Paris Pact. The public sentiment of this country must be put behind it and be kept constantly behind it if this country is to be restrained from following the propaganda of those firebrand leaders who want war with either Japan or Russia. War with either will suit them. War with either would ruin America and cause the downfall of our civilization. Are our educational leaders going to do their duty in preventing a world cataclysm? Some of us are optimistic about the matter.

# A Workers' High School

Paul Hansen

**EDITOR'S NOTE:** *Mr. Paul Hansen is Forstander of the Arbejderhøjskole at Esbjerg, Denmark. The young men and women who attend this Worker's School are earnestly concerned with the creation of a fairer world for themselves, their fellow-countrymen, and of their posterity. Mr. Hansen here explains the relation of these schools to the older Folk High Schools.*

P. W. L. C.

THE folk high school, which is a Danish contribution to democracy, originated in the distant year of 1844. Absolutism was going and was replaced by a strong faith in the rights and possibilities of common men. Political power and cultural life were no longer to be the privilege of a select group. In the year 1849 a democratic constitution was inaugurated and it marked the change of epochs.

It is commonplace even today to think that the right to vote and the participation in political discussions eventually must result in a people of true democracy. To N. F. S. Grundtvig such legal reforms were not sufficient. He wanted his people to be drawn into a rich cultural and spiritual development. He was right: a democratic machinery is bound to develop into a farce if the mental and cultural development of the common youth if left alone.

So he formed his idea of the folk high schools. They had nothing to do with grammar schools but were for young people of the rank and file. The young man or woman left the farm or the work shop for three to six months to go to live with other young people of whom the majority were between twenty and twenty-five years of age. For many practical reasons, the students continued to study the main subjects of elementary education, but far more important were the lectures on history, literature, etc. During the hours in the lecture hall the student woke up to realize his membership in nation and society.

The "living word" was the backbone of this new educational theory. Lecturing was not a question of cramming a portion of knowledge into the heads of the students, but of making them feel the importance of personal, national, and social life. They did wake up. Denmark has a very alert and well-educated class of farmers. Between six and seven thousand of them go to the folk high schools every year—a great number, considering that the total peasant population of Denmark is no more than one million.

The aim was a *folk* high school, but the industrial workers of the country were not ready to participate in such a movement. Industry was just developing. While the peasants flocked around the pulpits of the new colleges, the wage-earning class gradually came into existence, facing problems peculiar to the new situation. Growing in numbers all the time, the workers went through a period of organization and of opposition to their superiors in social, economic, and political strength.

Today the workers of this country have strong organizations protecting them against a fair portion of the doings of capitalism, and governmental power is in their hands. It is no longer only a question of organizations and marching armies of disciplined members. It is a question of men, developed, enlightened, alert, able not only to get power by votes, but to make full use of the material and the cultural possibilities of the new social order for which they are going in.

Thus Esbjerg Arbejderhøjskole and other labor colleges have come into existence to develop the personality and the character of the common worker and to establish that social consciousness that must be the main quality of a citizen of present society.

During the first period of industrialism and capitalism, all the energy of the organized working class was pointing *outwards* in

fights for material and human rights, which often seemed hopeless. Now things have changed and energy is made free and turned *inwards*—towards education, the building up of a new set of morals and culture. If ever democracy is to come to anything this process is indispensable within the development of the common farmer and the common worker.

In the lecture hall the students, of which there are one hundred at Esbjerg, are given an overview of the problems and values of human life as recorded in the humane subjects. In study groups they may acquire an insight into things which in particular have caught their interest.

Where a hundred or more young people live together like one family, questions of

order and discipline are bound to pop up constantly. To meet such situations the students of the labor colleges elect their own governing bodies. They are by no means effective in a direct sense of the word. Quite often a member of such a committee may be scolded by his electors for doing nothing but his duty. In another way they are very effective, because the students themselves are faced with the facts that human morals and human failings play a very great part in any and every kind of system. So we hope to bring about a group of young people with the greatest possible capacity of heart and brain who do not want to fight only for the well-being of their own class, but who know the implications: personal responsibility and social consciousness.

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# Recent Changes in Austrian Secondary Education

Paul L. Dengler

**EDITOR'S NOTE:** Dr. Paul L. Dengler, Director of the Austro-American Institute of Education, is well-known as a lecturer and teacher in America. Since the Christian Socialist-Nationalist dictatorship of February 1934, very pessimistic statements have appeared regarding the reversion of the Austrian educational program to their conservative prewar character. Dr. Dengler here reassures us that the changes have actually been less drastic than it was feared that they might be. P. W. L. C.

THE Austrian Boarding Schools, which after the World War had been established, using the buildings and grounds of former officers' training schools for the Austro-Hungarian army, are still in existence. Only one of these schools, the former *Theresianische Militärakademie* at Wiener-Neustadt, has again been changed into a school for training officers.

The fundamental principle of these federal boarding schools is to provide gifted children with secondary education without regard to the position and income of their parents. Special stress is laid upon character education, social spirit, and physical education. The federal boarding schools have achieved special fame through the artistic accomplishments of the students under the guidance of excellent teachers.

Practices in articulation between the units of secondary education have become somewhat less flexible. The socialistic educational authorities who were in control right after the war had in mind a uniform secondary school which was to follow immediately after the four elementary classes. All children were to be schooled together for eight years without the boys and girls being separated and without regard to the circumstances of their families. Private schools were to be abolished entirely where possible.

After these eight years, that is to say when the children were about fifteen years old, they were to attend either trade schools or continuation schools for four more years, while a smaller group chosen for their intellectual accomplishments and not for social reasons was to attend a four-year higher school which was to correspond to the former upper *Gymnasium* (the upper four years of a secondary school). From there they were to go directly to the university.

This plan was opposed strongly by the conservative strata of society. A compromise was agreed upon which preserved the old eight-year *Gymnasium* (students from ten to eighteen years). It was, however, to be made much easier for the children of the masses to transfer into this *Gymnasium*, which was to provide for a higher education and to prepare for study at the university. Such a transfer was to be possible for gifted children at the end of any one year in the *Hauptschule* (main school), as the school for the masses was called. The new political conditions have brought no change in principle; such a transfer, however, now seldom occurs.

In Austria, study in the intermediate years of school life is, therefore, as follows:

All children from six to ten years attend either the elementary school (public) or a corresponding private school. After these four years comes the transfer to the four-year *Hauptschule* or to the eight-year *Gymnasium*. From the *Hauptschule* the path leads to lower vocational schools; from the *Gymnasium*, after the passing of a *Matura* examination, to the university, which may perhaps be considered a higher professional school. Provision is made for a possible change in earlier or later years of life.

# What Might Happen If . . .

Philip W. L. Cox

*EDITOR'S NOTE: Professor Cox's article, which follows, is drawn from his first-hand study of educational changes in several European countries. His discussion of the possibilities inherent in such changes, if they should be applied to the schools and communities of America, is food for careful thought.*

A. D. W.

BEFORE THE American people three general paths of further adventure open out. With its Anglo-Saxon heritage of compromise, it is improbable that it will choose definitely to follow any one of them. Nevertheless, it behooves earnest men to explore each one rather carefully, and every man to choose for himself the path that he will urge America to follow, whether it be one of those already opened or a new one that may utilize some of the terrain already developed by one or another of those now in use.

The three paths which we may follow are those of democracy, fascism, and communism. Each one of them may lead to the same goals, but of that we cannot be sure. Certainly, however, the hoped-for objectives of travelers already on the three paths do not differ materially. Indeed, all men of intelligence and good will, no matter which road they take, hope that it will lead or hope that it can be made to lead to a society of great social justice, universality of happiness and self-respect, and freedom from fear and exploitation. It is also true that each of the paths has men upon it who are half-heartedly convinced regarding their direction or the desirability of reaching the goal at all. These men act as obstructionists—sometimes as *saboteurs* of progress.

There are those democrats who use the courts and the laws of democratic countries to permit them to steal and to exploit. There are fascists who use the nationalistic fervor of fascism to gain selfish ends. And the party expulsions and exilings by communists

indicate that that path is not altogether clear, despite the peremptory policing of it.

In the following pages, I shall try to indicate the character of educational changes that might occur if America should go fascist or communist or shall continue its slow and uncertain progress towards democracy.

## EDUCATION UNDER FASCIST AND NAZI

All alert American schoolmen are vitally interested in the progress or degeneracy of public education in those countries in which fascism has definitely established itself. Many persons believe that America is now committed to a program which resembles in some respects that of fascism. Some of them fear that the fascist élite are to be found in the United States Chamber of Commerce and the American Manufacturers Association which will subsidize the Silver Shirts or the American Legion or some Huey Long type of demagogue to establish a reign of terror for all dissidents from an artificial "Americanism" defined in terms of the profit system. Others believe that the active élite may emerge from the vigorous group of men and women now engaged in the service of various bureaus and authorities of the Federal Government, who will propagandize the American people into a state of approving the nationalization of the great industries and banks, and of accepting national responsibility for commodity distribution and prices, labor conditions, housing conditions, and the like.

No attempt is here made to answer the implied questions: Is fascism inevitable in the United States; and how, if at all, is it now taking place or how will it develop in the future? For the purposes of this article, it is sufficient that we recognize that some form of fascism is not improbable in this country and that it may be just as real, even

if it never takes on the name "fascism" and if it is not the result of any bloody or bloodless coup d'état. Such a recognition now has attained a very widespread acceptance.

In order to gain some foreknowledge of conditions that might develop in the United States of America, particularly what might happen to American public education if and when fascism becomes definitely established here, I spent eight weeks during the academic year 1933-1934 in Italy where *Fascismo* had already passed through the ephemeral conditions of physical repression and coercion and where it now retains propaganda, dramatic publicity stunts, and education as the means of attaining and retaining popular support for its generally beneficent social, economic, and cultural nationalistic program. Later I spent more brief periods in Austria, just after the suppression of the Socialists, and in Germany shortly before the excitement of the "purge."

In Italy the Fascist party is an élite of *will*, a body of determined men who are fired by positive purpose to create a nation which shall be able to resist the efforts of hostile countries to prevent Italy from achieving its "destiny" as the successor to Rome, dominating the Mediterranean basin. Internally, their program involves an efficient population—healthy, fecund, well—"educated," secure, and competent. Hence, their national economy involves the raising of living standards, the combating of disease and idleness, the development and control of natural resources, the special encouragement of all industries and services which have peculiar value in offsetting or decreasing an unfavorable balance of trade—tourist business, art specialties, shipping, and food production. This economy determines and controls their educational program which may be considered under three heads; general education—schools and universities; the *Opera Nazionale Balilla*; and the *Opera Nazionale Dopolavoro*.

The elementary and secondary schools of Italy have taken their present form under

the *Reforma Gentile* of 1923, the first major change in these schools since their inception under the Casati Law of 1866. Gentile, one of the intellectuals who accepted the Fascist revolution of 1922 as a *fait accompli*, was made the first minister of education in 1923, with authority to modify the schools into positive instruments to accelerate the realization of the new Italy. During his twenty months of office he wrought heroically and arbitrarily, defying the inertia and selfishness of teachers and local school administrators, and of textbook publishers.

So far as the schools and universities were able to contribute to the Fascist program, national unity was to be achieved through the development of a national culture—an understanding of historical sequences, a ready use of the Italian (Florentine) language, an appreciation of Italian literature, art, and music, the meaning of the nation's religious, political, and economic life, and the acceptance by each individual child and adult of his place in relation to the national welfare. The elementary school was therefore made universal in fact as well as in theory, its program was vitalized and emotionalized. Art, music, literature, and composition were made the backbone of the curriculum. Individualized instruction based upon the Montessori and Agazze techniques was prescribed. All meticulous grammar drill was eliminated, lesson hearing was stopped, formal instruction in art and music and arithmetic were postponed for the later years. Textbooks were at first abolished; later special workbooks and texts were developed to encourage and guide teachers in correlating the various subjects.

The elementary school became community conscious. Teachers received free instruction in home hygiene, in gardening, in art and music, and in sociology and Fascist politics. In carrying on their community work they were assured the active support of the Fascist party members and of the women auxiliaries of their communities. Teachers and pupils were encouraged to sing, draw, play,

recite, read, and make gardens. They resolved to clean up homes and community, to fight malaria and tuberculosis; and they pledged themselves to fealty to the hierarchy headed by *Il Duce*, Benito Mussolini.

Since Gentile's resignation in 1925, his reforms slowly have lost their initial drive. On January 1, 1934, the elementary schools were nationalized and the Fascist patriotic motif has since become more pronounced. The method, "*pedagogia fascista*," emphasizes concerted action to accomplish whatever the teacher sets up as an objective. Indeed, the elementary school, as such, is in process of being subordinated to the *Balilla* which has up to the present time been detached from the school except in two respects: physical education is conducted by a representative of the *Opera Nazionale Balilla*, and the midday meal in the school is furnished by this organization with the coöperation of school patrons' organizations.

The secondary schools, especially the *ginnasii-licei*, have, however, been made much more selective. Their curricula emphasize "specifically formative disciplines"; promotion examinations have been increased in severity, and the maturity or final examination is of a type that demands both mastery of subject matter and a very high grade of constructive intelligence and "spiritual maturity." Only those who pass this difficult examination given by a "committee of strangers" are admitted to the university. Latin is prescribed but it is coöordinated with the Italian language which is derived from it; grammar and analysis are subordinated to appreciation of literatures in all language study; philosophy and history are taught by the same teacher and are closely correlated to the end that history, "the word of God," may be made meaningful. In the Italian secondary school, however, thinking is not expected to result in divergencies of judgment; rather does it parallel a geometry original; given certain premises and data, all students are expected to arrive at the identical con-

clusion—"the truth." Only at university level are students expected to follow their own beliefs wherever they lead. Hence, only in the university are professors permitted to express opinions at variance with the accepted "truths" or theories or interpretations. Even there this freedom is limited to natural science, literature, and philosophy; in history and the other social sciences, conformity is enforced. "The school can foster no challenge that endangers the life of the State," says Gentile.

The Italian university like the *ginnasii-licei* is a scientific, intellectual institution. All professional training for law, education, engineering, and medicine is given in collateral institutions, attached administratively to the university but educationally not considered to be a part of it. The examinations of these institutions, as of the technical secondary schools, stress technical competency rather than scientific proficiency.

The *Opera Nazionale Balilla* (O.N.B.) is frankly political in purpose. It was developed as an instrument of the Fascist party for its own youth counterpart, but was later taken over by the Government and put in charge of an assistant minister of education. It is a civic-political-propagandist-sanitary-athletic-disciplinary institution. Over eighty per cent of the younger boys and girls of Italy (six to fourteen years of age) belong to the *Balilla* (boys) or the *Piccole Italiane* (girls); smaller percentages of adolescents as yet belong to the *Avanguardisti* (boys) and *Giovani Italiane* (girls). Through its various stages, the *Balilla* organizations attempt to promote those traits of character which are most important for forwarding the Fascist program for the State and to select for leadership those youths who best exemplify them. Like the party itself and like the State that is being developed, the *Balilla* is hierarchic in government; its control is centralized and uniform. Because it belongs both to the party and to the State, and since it includes the great majority of all active youths, it is the supreme instrument

by which the Italian Fascist State is to be realized.

The *Opera Nazionale Dopolavoro* (O.N.D.). For adults and older youths, the party and the Government sponsor an "after-work" leisure-time program. Although the origins of this movement are to be found in individual communities, its importance as a national educational instrument both for popular welfare and for potent propaganda has led to its nationalization. As in the case of the *Balilla*, a Government bureau was set up which directed the provincial party organizations and the provincial governments to coöperate in setting up bureaus under the presidency of outstanding civic leaders. From these provincial bureaus, directions were issued to the local party secretaries and *podestas* (mayors) to organize local branches of the "O.N.D." in every village and city. Tickets of membership are sold for five lire (forty-five cents), carrying privileges of reduced rates for travel and for admittance to entertainments; all party members and Government employees are expected to join, as are all other citizens who desire not to indicate their hostility to a project of the Fascist party.

The local "O.N.D." committees organize orchestras, bands, theatricals, libraries, lectures, dances, art exhibits, athletic contests, recreational centers, evening schools, health clinics, and sponsor other civic undertakings. In connection with the travel campaign for "Spring in Sicily," various *Dopolavoro* units advertise games and processions and festivals. Thus at one swift movement the Government and the party sets in operation a program which reaches practically all adults and youths of Italy, promotes their happiness and welfare, brings color and the joy of participation to otherwise drab and perhaps discouraged lives, makes them proud of their local heritages of art and scenery, and increases their consciousness of the beneficence of *Fascismo* and of the effectiveness of the hierarchic government.

The Nazi Revolution in Germany and the

Christian Socialist-Nationalist dictatorship in Austria were both too recent, at the time of my visit, to reveal their educational outcomes. Temporarily, in each case, the schools had been brought under strict control of the new governments, but in neither case had any catastrophe overtaken them.

In the vicinity of Vienna, known outspoken Socialists and Nazis among the teachers were transferred or, in case they had been guilty of overt acts, dismissed. To some extent, a critical attitude was developing towards schools of the Czech minority, towards all evidences of internationalism, and towards various civic projects which had been promoted during the period of Socialist dominance—the city theater and opera, community housing and kindergartens, and *Jugendorte*. But the Government had not as yet disrupted these institutions. Nor had it at that time proposed to substitute military schools for the Federal boarding schools for promising youths, though fears were expressed by liberals that such a reversion would occur, as it has in at least one instance.

Socialist youth organizations sponsored by the *Schutzbund* had been suppressed, although the Socialist *Turnvereins* continued to function. Unemployed youths were attracted either by the voluntary work camps or by the temporarily increased military bodies that were formed to supplement the nationalist *Heimwehr* troops which patrolled the city, guarded buildings, and otherwise assisted the efficient but none too cordial city police and the regular army.

In Berlin, after a year of national socialist dictatorship, the elementary schools had been scarcely changed except perhaps to decrease the more positive projects for international good will and to substitute Nazi history for socialist history. In the secondary schools, the curriculum remained as it had been, except that history and biology were transmogrified to prove the superiority of the Teutonic "race," otherwise the suggestions issued by the Prussian Minister of

Education in 1921 were in full effect.

I spent a morning in the Dorotheen Realgymnasium as the guest of the director, Dr. Karl Schmidt, whose valuable article appears elsewhere in this issue. The splendid work being done in the modern foreign languages which definitely emphasized international good will had not been interfered with. There appeared to be the friendliest feeling between masters and boys, and among the boys during their "pauses." Dr. Schmidt's only expressed regret was that the leadership of the boys' enthusiasms was being taken away from mature men and being put in the hands of young and enthusiastic but relatively inexperienced men of whom twenty-seven-year-old Baldur von Schirach, the leader of Hitler youth, is the outstanding example.

In the universities, students report the subversive teachings of philosophers and historians and others whom they charge with un-German attitudes. In some cases, these professors are said to have been removed on the recommendation of student councils. Stories were told of bodily assaults on Jewish professors by Nazi students during the early days of the Nazi coup d'état; it is quite likely that these stories have truth in them, though well-informed and honest German leaders doubted their authenticity. It is, of course, true that Jewish and socialist professors have lost their positions, that "scientific" philosophy is taboo, that the number of students has been drastically cut down, and that Nazi enthusiasm rather than scholarly attainments are considered important in the selection of both students and professors who are to remain at the universities. But all such conditions may be and probably are ephemeral. If and as the Nazi revolution becomes relatively permanent, it is likely that it will settle down to a more tolerant and reasonable program than that of its first year or two.

The great educational phenomena in Germany as in Italy are found in the extra-school activities. They are the *Landjahr*,

during which both boys and girls go to the farms to work with no other compensation than their living expenses; the work camps (no longer "free will") where all men who are not in the army or employed must work on state projects and take military training with very little compensation; the Hitler youth with its physical-activity program, its festivals, its excursions, and its marching. At the time of my visit, in May 1934, a most interesting phenomenon was the ever-recurring popular marching—behind a hundred soldiers, a thousand or more citizens would voluntarily fall in, form ranks, and march. The radio, the movies, the press, the book stores, the sign boards, and the immense mass meetings were effectively used as instruments of propaganda and "popular enlightenment."

For America, the lesson to be gained from the fascisms of Italy, Austria, and Germany seems to me to be this: Whatever is good in fascist objectives can be obtained democratically when and if the need for such change is acutely felt. The competent constructive Italians, Austrians, and Germans, who are supporting the fascist programs in their countries, are not violent men. They prefer orderly programs to *coup*s, but they esteem the goals or the most constructively significant of the goals of fascism well worth the struggle to realize. But equally they would have believed in the same goals and would have striven for the realization had there been no fascist revolutions.

Let us, therefore, struggle to keep our major American traditions of free speech, the right of assembly, and the sanctity of the franchise. If control by an élite is desirable, we can obtain it by democratic means. We can have the best of what fascism might eventually give to us and to our educational institutions without the need of bloodshed or coercion. The ends sought by fascists are not unlike those sought by socialists and communists and anarchists—provided that in each case they are men of good will. As to the means necessary, they depend on the

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time and the place. Violence must not be tolerated in America in 1935.

#### EDUCATION UNDER COMMUNISM

Probably no informed and rational American has any belief that communism will triumph in the United States, at least in the immediate future. Nevertheless, it is a possible direction and one that is being brilliantly realized in Russia.

In the Soviet Union, a more fundamental social reconstruction is in progress than in fascist and democratic *bourgeois* societies. For in Russia the fundamental premise of individual economic enterprise is directly attacked. The proletariat is to take full control; exploitation for private ends is outlawed; even competition for any other purpose than to serve society more adequately is frowned upon. Indeed, for the present at least, even majority rule is taboo since a minority party, assuming itself to be the guardian of popular need, is imposing its will, both through propaganda and coercion, upon the peoples of the many national and economic and cultural groups of the Union.

In the organization of its institutions, the Communist party has some aspects not unlike those of fascism and of democracy. At present, at least, policies and programs are developed and pronounced by an élite of *will*, with the most powerful of this élite in an established hierarchy, which is characteristic of fascism. And the emergence of the most energetic and resourceful men from the local nuclei of the party through election to serve in higher councils retains one of the most significant instrumentalities of democracy.

It is not its social goals nor its democratic or undemocratic structure and processes, however, that make most Americans look on communism with fear and suspicion. It is rather its frank assumption that it must take power by means of a coup d'état after undermining the resistance of a police and army pledged to capitalism and *bourgeois* democracy, and that thereafter it must liqui-

date all holders of private property, or even of an ideology based on a private-profit psychology, while striving to educate both adults and youth to take up their lives in a communist society where all must labor for the common good. The emergence of "new men" becomes the cornerstone of communist policy. The development of these "new men" is a somewhat painful and coercive process. And it is the accomplishment of this purpose that would immediately involve all formal and informal educational procedures, if communism were to be the road chosen by the American people or by a triumphant minority of them devoted to communism.

When the Bolshevik party took control of the Russian Revolution, all educational, cultural, and governmental posts were held by persons who had received appointment under the old régime. The first need from the party's point of view, was the control of such institutions, first, to prevent them from interfering with the success of the new policies, and, second, to enlist their support for these new programs. Hence, the first step was the appointment to all posts of power of loyal party men, necessarily with little regard to their professional or technical qualifications. With the help of these new responsible officers, the party set out to capture these institutions so that they would serve the immediate needs for propaganda and enlightenment.

All officials who could not or would not conform to the party dictates were removed from office and sometimes punished. Children of the working classes were admitted to the university and other advanced opportunities almost to the exclusion of those of families of traditional culture. United "labor schools" were organized for the masses—children aged eight to twelve—and dedicated to "social education," i.e., activity in behalf of the school and its community. It was an emotionalized vigorous school dominated by the Communist party, the Young Communists, and the pupils rather than by the teachers—since the teachers, it was felt,

could not for the present be trusted to lead children towards the acceptance of Communist ideas and practices.

The methodologies of these new schools were adapted from those which had already found a place in Russian experimental schools, those being developed by the urban schools of the German Republic under the dominance of the Socialist party, and both the project method and the Dalton individualized procedures in use in American and European schools. But the adaptations were given meaning by the revolutionary political economic doctrine. "Our task in the school world," said Lenin, "is to overthrow the bourgeoisie, and we declare openly that the school, apart from life, apart from politics, is a lie and a hypocrisy."

At the center of this new education stood socially useful labor, both in and out of school; not the learning of trades but the knowledge of the meaning of labor, historically and socially, and the conditions of success in work. Hence the *complex* involving nature, labor, and society, integrated and involving pupil participation in useful work, study, and propaganda. Thus, pupils actually helped with road building or field cultivation; they studied about roads, history, trade routes, structure, materials newly important to the Soviet Union; they studied about farming, its place in Russian and world life, soils, fertilizers, labor conditions, and the like; they explained to their parents and to other adults what they learned in school about seed selection, insecticides, manures, drainage, and the economic significance of farms or the economic and cultural loss from defective roads. The enthusiasm of youth was aroused to a high pitch, and it was the resulting self-confidence and religious zeal for their mission more than the knowledge or skills which they did or did not learn that has made Russian youth so significant an agency in carrying much of the burden of work and of spirit of the Communist Revolution.

For older youth, special technicums were

established where engineering, music, art, and teacher training were developed, and where students were prepared for the universities or for institutes of medicine, engineering, and education. Attached to factories and to offices were *Combinats* where youths and adults could continue trade training, cultural and scholastic work. In connection with labor unions, the Red Army, houses of rest and culture, and clinics, education in health and sanitation, in agricultural and technical processes, and in socialist tactics was vigorously carried on.

Below the united labor schools were established kindergartens and day nurseries, which served the double purpose of freeing mothers for work and of educating young children in collective habits and attitudes. The four-year united labor school was extended to seven years, and now is in process of being further extended to ten years; the last three years are for academically superior youths who may prepare themselves for admission to the university or to an institute.

Men and women are alike eligible for all honors and work, even for military service, and, of course, for membership in the Communist party. Similarly, boys and girls belong to the same units of *Comsomols*, between the ages of sixteen and twenty-three, and of *Pioneers*, eight to fifteen years of age. All children may join the *Pioneers*, but admission to the *Comsomol* is an honor that must be earned; whereas acceptance and retention within the Communist party itself involves constant, earnest work for the party program. At every level, education in socialist theory and practice, in coöperative labor, in initiating and carrying through socially significant undertakings is a part of daily, almost hourly, concern.

It is true that a conservative reaction within the polytechnical schools has taken place, but it concerns chiefly only that part of the school program that we associate with classwork—language, social science, mathematics, science. It has affected the technical shopwork somewhat by making it more sys-

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tematic; but it has left the social projects of Pioneers and circles (clubs), and visits and work on farms and in factories with the same *élan* that it had Commissar of Education Bubnov's edict of 1932. And, of course, this purely scholastic edict in no wise affects the rest of the generous and inspiring educational endeavors. Of this program, Kandel well says: ". . . The magnificence of the whole concept upon which education is based and which takes one back to Plato's *Republic* can only be criticized when democracies have set before themselves the concept of social education which will be the moral equivalent of the Soviet Republic."<sup>3</sup>

#### EDUCATION IN THE COÖPERATIVE COMMONWEALTH

In the quotation cited at the end of the discussion of education under communism, Kandel implies that no democracy has set before itself such a concept of social education as that of the Soviet Union. While this implication is just enough, it seems not to take account of the inherent difficulty in doing so, nor to be quite fair to Denmark and Sweden which within limits set by democracy may be said to have fully as inspiring and adequate a program as has Russia.

We must recognize that a democracy has no élite powerful enough to dictate to the community concerning its educational institutions and procedures. Democracy is a name for a state of things, a very complex array of social relationships involving "differences of opinion, party antagonisms, acquiescence in majority and plurality decisions, and endless delays and weaknesses." Its social instruments are plans, persuasion, competition, and compromise. By its very nature it is more concerned with the present and momentary behavior of its members than it is in long range planning. It deifies tolerance, patience, open-mindedness, freedom of belief and of expression, all of which tend to slow up progress towards adequate solutions

as truly as they tend to safeguard society against selfish exploitation or autocratic or oligarchic assumptions of power.

Nevertheless, the democratic Scandinavian countries, particularly Denmark and Sweden, have succeeded brilliantly in establishing societies of culture, peace, and progress. And the processes by which these conditions have been so firmly established are almost entirely educational. To be sure, these countries have had great advantages. They have been blessed by centuries of peace—except for brief periods. They are homogeneous in blood and language. They are dominantly of village and rural societies. They are heirs to very old democratic traditions.

The story of the Folk High Schools of Denmark and of the preliminary work of Bishop Grundtvig and his earnest followers in the years 1830 to 1860 can only be sketched here. Grundtvig so inspired young men of Copenhagen where he preached that they went through the Danish countryside holding meetings where chorals were sung and brief talks were given in "the living word" regarding life's values. These lay preachers in turn stimulated the more vigorous and able men to whom they talked and who, in their turn, despite the opposition of the Lutheran Church, became lay preachers to their neighbors.

Between 1844 and 1866 many private schools were established by men who felt that they had a mission to help youth and young adults to grow up, and to find for themselves rich and satisfying lives. Aside from brief lessons in Danish, history, arithmetic, and the rest, the instruction consisted of two lectures a day—again "the living words," significant words. The young men between the ages eighteen and twenty-five with a few younger and a few older came to these schools in winter and the young women in summer. They learned little of facts and skills, but they did learn to seek for light regarding questions that had real significance for themselves, their families and neighbors, their communities and their na-

<sup>3</sup> Isaac L. Kandel, *Comparative Education* (New York: Houghton Mifflin Company, 1933), p. 486.

tion, and the world.

From them, inspired men and women returned to their villages and set up free schools for younger children where art and music and gymnastics and inspiring talk and song could have their places. And so agricultural schools, gymnastic schools, workers' schools, schools for special groups of children, as those of *Husmande*—small holders—schools, and later teacher-preparatory schools, sloyd schools, coöperative schools, and international schools came into existence.

The movement spread to Sweden, Norway, and Finland. In Sweden, it was eventually caught up by the vigorous A.B.F., the Workers Education League. Here it was combined with other forms of instruction—voluntary evening schools, village study halls, classes in foreign language, economics, trade-union tactics, sociology, fascism, communism, anarchism, pacifism, temperance, job improvement, literature, and many other kinds of classes. Correspondence-school opportunities were opened for a wide range of subjects. Indeed 1,250,000 young adults out

of a total population of less than seven million were enrolled in some class or by correspondence in this school. In Norway the movement has not gone so far. As yet there remain evidences of economic class antagonisms which seem largely to have disappeared in Sweden and Denmark. The youth movement is, however, very vigorous and with the rapidly increasing dominance of the Democratic Socialist party it seems probable that more general progress will come rapidly. Finland is on its way, too, but the period since its independence from Russia is too short, as yet, for its program to reach a stage similar to that of Sweden and Denmark.

*Democratic America may well borrow and adapt much of the instrumentation of community enlightenment and continued individual growth which these Scandinavian countries have developed. But far more important than these specific procedures for America to emulate are their spirit of tolerance of honest differences, their faith in intelligence, and their confidence in the good will of integrated individual members of the community.*

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# What Is Progressive?

Robert W. Frederick

**EDITOR'S NOTE:** *The articles of Dr. Frederick of the New York State College for Teachers have been known to readers of THE CLEARING HOUSE for the past several years. This month he lists ten changes in secondary-school procedures that should be made if we hope to develop in youths powers rather than mere information and skills.*

P. W. L. C.

THE UPWARD CURVE of progress rises with dispiriting slowness because advance is made only through ubiquitous compromise. If you do not like the implied assumption in the first sentence, amend it to read: Changes in the conduct of human affairs survive through shaving off the disagreeable edges of theses and antitheses. To get results the forward thinker must reshape his ideals to meet the demands of the inevitable opposition that the heat of his own protestation raises. Human dislike or inability for "going the whole hog" on any venture at the least robs life of much of its thrill but, at the worst, saps the vitality of constructive proposals and makes of life an old man's game.

It was always so. The Federalists eventually had to compromise with States' rights and both became too fat with economic prosperity to settle the issue later. Socialists go to college and compromise with the devil they swore to exorcise. The union leader gets a better job for leading his men back to work with battles only half won. Later seeming victory is lost in the effort to get up more steam. Democracy is betrayed by "social radicals" with European contacts into making concessions to fascistic ideology to the undoing of both.

Educational reform stretches out into decades and centuries on the simplest matters because of this same law of progress or the lack of insight, courage, conviction, or tactical strength of its champions. It seems to me that American education is in a fair way to

be caught in a too snug harbor when treasures are to be won down the bounding main. This low tide of inactivity is brought about by the fact that the enemies of reorganization are of late conceding verbal allegiance to form rather than to spirit.

In this day when it is popular to be modern, extraclass activities are respectable. Allegiance to the spirit of creative education is mouthed by men seeking only a front seat on the bandwagon. The catch lies in the fact that what should be creative educational experiences are still in practice dealt with only as fancy appendages to an unyielding academic emphasis. Old-time conservatives in sheep's clothes concede that the secondary-school curriculum must be reorganized but they force the progressive to be thankful for a shift in topic arrangement or a revised syllabus. The necessity for an individualized program is acknowledged. In the victory, however, the champion of justice for children is tricked into accepting the dry husks of ability grouping and similar monstrosities as the measure of victory.

In that battles are partially won, they are lost, for the enemies of children who call themselves "progressive conservatives" steal the thunder of the reform by granting changes in nomenclature rather than in philosophy. In this wise the radical becomes accepted. Worse, he becomes respectable and the children are the losers for the erstwhile "queer duck" and "crazy fool" gets a good job, settles down, and writes textbooks for sale at a profit. Woe to the children of the land when all leaders can march under the banner of the progressives.

No one man can set the lines of the next educational battle. Self-styled frontier thinkers are doing yeoman service in an effort to sharpen the issue between the conservatives and progressives. Other groups are forging new battle cries. As a possible con-

tribution to the issue-sharpening process consider the following elements in an educational program for a new day. These may be considered under the general banner "*education for power*."

1. The forward reference must be rooted out of the thinking of educational workers. Children do not take social studies in grade seven to enable them to take social studies in grade eight. In fact, each grade from one to twelve should be taught irrespective of what may come after. In further fact, the idea of grades should cease to be a useful term. A long discussion of this thesis might well be appended here but for the time being let it go as stated.

2. Subject divisions as history A or English I have no significance. The aims of general education are broader than information, or mastery of any subject or course of study. The sources of curriculum material should be the common areas of human interest.

3. Education should concentrate on the educational constituents of human happiness. Security, recognition, response, and adventure must be made the achieved birth-right of all the peoples' children.

4. Education should also aim at building learning power. It should make future citizens adjustable, not adjust them to any particular order or set of patterns.

5. Marks, credits, report cards, and promotion schemes should not be modified. They should be abolished.

6. All standardized tests, except for reading, intelligence, and arithmetical operations,

should be burned and their plates melted.

7. The secondary school should abandon all vocational training.

8. Vocational guidance should be replaced by guidance for living.

9. The secondary school must be made into a social rather than an academic institution.

10. The homeroom and general advisory opportunities of teaching should be made more important than subject teaching. The teacher should be trained and be hired as an adviser of youth not a teacher of subjects.

Space does not permit an extended discussion of each of these educational principles of an education for power, nor an exposition of their implications. Each man will make his own interpretation anyhow. I venture to predict that not one high-school principal in a thousand will give unqualified acceptance to five of these ten principles. I further hazard that not one professional educator in college or university will accept all of these ten principles without raising the ghost of Hegel by qualification and exceptions. That may be optimistic. No man may be found among the host of recently respectabilized educators who will agree with any one of the principles just named.

Educational frontiers are not established by professors at their desk or editors of magazines. They are forged by the mothers of children across the principal's desk. Five years of experience at such a desk have been crystallized in this brief paper. Am I right?

# The Debate Idea Can Be Saved

Walfred A. Dahlberg

EDITOR'S NOTE: *We have read with interest the following reply to a recent article by Arthur L. Bradford. The author is assistant professor of speech in the University of Oregon. A. D. W.*

I READ WITH considerable interest Mr. Arthur L. Bradford's indictment of interscholastic debating, published in the December 1934 issue of THE CLEARING HOUSE and entitled, "Can the Debate Idea Be Saved?"

That he should question an institution so deeply entrenched, so widespread, and so axiomatically revered is a commendation in itself. More praiseworthy, however, was the reasonableness of his attack. Men outside of the field of speech have been equally outspoken.

Mr. William E. Gladstone observed that,

The man who asks of his adversary's contention, "Is it true?" is a lost debater. The debater does not ask, "Is it true?" He asks, "What will my answer be to his contention? How can I most surely floor him?"

Disraeli maintained,

Contests and wars are never solutions. The scientist, for example, does not say, "This conflicts with my issue; how can I refuse it?" He says, rather, "This is new and interesting. I shall study its full possibilities."

In his *Preface to Politics*, Walter Lippmann contended,

That is why debating is such a wretched amusement . . . and so degrading. The trick here is to argue from your opponent's language, never from his insight. You take him literally, you pick up his sentences and show what nonsense they are. You do not try to weigh what you see against what he sees; you contrast what he sees with what he says. So debating becomes a way of confirming your own prejudices; it is never, never in any debate that I have suffered through, a search for understanding from the angles of two different insights. . . . The fact is that we argue and quarrel an enormous lot over words. . . . In controversy we do not try to find our opponent's meaning, we examine his vocabulary.

Professor H. S. Elliot in his book, *The Process of Group Thinking*, said,

Debating is a mere contest in which great care is taken to minimize the truths of the opposition rather than recognize them at their face value. If we are to approximate the truth we must accept all of the valid evidence and this is not possible when we are out to down the opposite side. . . .

In sharp contrast to these judgments made by men outside of the field of interscholastic forensics, one of Oregon's leading debate directors demands that his debaters "admit nothing." A debate director in one of the largest midwestern universities maintains that,

Debate is a contest, a matching of wits, in which the shrewd should win. If a debater can divert the attention of his opponent from the main issues by cleverness and strategy, power to him!

He called it strategy. Those who are passing judgment upon us consider it mere "shysterism" parading under the banner of "personality training" and "mental hygiene."

That we are not fundamentally concerned with originality and truth is painfully apparent. The "win" motive has eclipsed, in part or in whole, all else. Two years ago, at an intercollegiate debate tournament on the Pacific coast, I served both as audience and as judge at four debates. During that entire experience I did not hear a single admission made by any member of the competing teams. Each of the sixteen participants must have assumed that controversial issues are precisely bilateral; that the debates must be handled, not on a preponderance of evidence for or against a proposition, but on the assumption that a position assumed is either all right or all wrong and that truth is absolute and not relative. There, it seems to me, lies the cardinal sin of present-day debating.

The arbitrary statement of a proposition forces a certain number of debaters to take a position, which, when all of the evidence is

available, might prove entirely untenable. Yet it must be defended. He must, if he is to get the judge's decision, hand pick his evidence even though, in the process, he is compelled to cheat the audience of the best solution. He must hide the truths of the opposition if they threaten his dogmatic interpretations. This process of mental conditioning makes it possible for him, eventually, to consider his point of view all right and that of his adversary all wrong. He, it is, who eventually becomes the contentious club member, the bigot, and the intolerant "man of conviction." Unless we can teach students that it is impossible to draw sharp lines or be dogmatic in the social-science fields it seems to me that we have missed our biggest opportunity in debate training.

Instead of an arbitrary statement such as the formal proposition, why not raise a question or establish a hypothesis and proceed according to the inductive processes accepted in the field of scientific research and study? We could then discard the issue if it was unreasonable or if reasonable assume a position consistent with the facts in the case.

Mr. Robert H. Thouless in his book *Straight and Crooked Thinking* makes the point that there is in all things a law of "continuous variation," and that we never can draw sharp distinctions where none exists in fact. He adds,

One may throw doubt even on the reality of a beard by a process beginning by asking whether a man with one hair on his chin has a beard. The answer is clearly, "No." With two hairs on his chin does he have a beard? No. At no point, really can the man say Yes for if he has answered No, for, let us say, twenty-nine hairs, and Yes for thirty hairs it is easy to put scorn on the suggestion that the difference between twenty-nine hairs and thirty hairs is the difference between having a beard and not having a beard.

Until the debater is cognizant of the fact that truth is a relative thing particularly in the field of controversy, we will be a long way from accomplishing the ends for which debating was intended.

What will the nature of a forensic pro-

gram be that will give to the student that kind of training which can be justified in the light of our educational objectives? That question we have attempted to answer at the University of Oregon by what, for want of a better name, we have called the "symposium debate program." We have accepted John Dewey's "problem-solving process" as the basis for our work. Starting on the assumption that a debater is expected to locate a difficulty and "follow through" with a satisfactory solution, nothing is more logical than that he be required to employ a scientific process of research. In our first regular class meeting, therefore, this point is stressed and the John Dewey process is explained. Here, too, an entire lecture is devoted to the drawing of distinctions between objective and subjective attitudes, between the scientific as distinct from the personalistic judgments, emphasizing the point that debating demands expert investigation unsullied by prejudice or hope of some superficial reward.

We then call the students' attention to the fact that we have no formal proposition. They are asked to search their own minds for problems that are vital to them and to read the local papers and magazines for problems affecting their immediate environment. Such a method of approach discourages the treatment of remote questions and tends to encourage the "problem-solving" attitude rather than the "win" attitude. They can see the relationship of the problem to the audiences before whom they will speak and are disposed to treat the facts with respect if for no other reason than that of self-protection, since the audience is free to question their evidence and proposals following the formal speeches.

Obviously, many problems are presented by the class. By a process of elimination we eventually reduce the number to but one or two—those which we consider the most important—and these, then, represent the questions which we shall use for debate. If, for example, the question of "county realign-

ment in Oregon" was selected we would proceed with it.

We do not attempt to put our problem into a formal proposition. As yet it is considered (as Dewey has indicated) a felt difficulty since our evidence does not permit us to go farther. So, rather than state a proposition, such as, "Resolved, that the State of Oregon should adopt the essential features of the Smith-Lomax plan of county realignment," (a plan presented but not entirely workable) we merely ask the question, "Is there a need for county realignment in the State of Oregon?"

The first step in the analysis is to determine whether or not the felt difficulty is real. On the assumption that a real problem is discovered the students are forced to locate and define it, and thereby show cause for action. Following that discovery, there remains the task of investigating the field for the best possible solution to the difficulty.

In the presentation of their findings the first and second speakers are impartial in their utterances. Their task is to deliver, as clearly as possible, the facts pertaining to the problem by giving the objective and subjective facts and conditions that attach themselves thereto. There can be no incentive, on the part of either speaker, to distort or misrepresent the problem since there is nothing to gain or lose by so doing. The third speaker presents the solution which he feels will best meet the emergency. The fourth, fifth, or even sixth speaker may have a plan to present (if there happens to be that wide a difference of opinion) each speaker respecting the positions held by his colleagues, each honest in the promotion of his own plan.

It is entirely possible that the whole class will endorse a single solution, in which case there is no argument between the students. Two years ago, for example, such a situation arose when we were discussing the sales tax. Instead of forcing the students into an argument, where, in reality, none existed,

they presented a series of purely expository speeches to the granges, churches, and clubs of the State. At that time (thanks to the auditors) the argumentative aspects were bountifully supplied and the students got their share of training in argumentative discourse. The students, following their careful scientific approach to the question, were united in their point of view on what constituted the problem and what the solution. The audiences, on the other hand, entertained prejudices and subjective attitudes that were frequently in sharp conflict with those of the speakers. Consequently, when the auditors asked questions of the speakers, animated and spontaneous arguments followed. Such situations are refreshingly realistic. They are honest (at least as far as the student is concerned) and above all they do familiarize the students with actual speech situations.

This program could easily be modified to meet particular school or local problems. It need not be interscholastic since the argumentative features are provided in the "open-forum" provision of the plan. Furthermore, the director could, if community audiences were not available, coördinate his program with the social-science courses given in high school. He might even organize a school society which would have as its express purpose the promotion of such a plan.

For the last three years the University of Oregon has experimented with this plan, modifying the procedure as occasions warranted. We have seen a change for the better in the mental attitudes of the students on matters controversial. Blind partisanship and contentiousness have given way to honest inquiry and tactful persuasion, without loss of student interest. Some such change must result in debating if our educational objectives mean anything, and we are hoping that this program is one step leading to the salvation of the debate idea.

# The First Junior High to Construct A Golf Course

C. A. Bowes

*EDITOR'S NOTE: Activities are much discussed; here is a first-hand description of an activity that brought about some relationships that strike this editor as being examples of the most educative sort of socialization.*

A. D. W.

WHEN THE SCHOOL board in the town of Newington, Connecticut, selected a site for a junior high school, they encountered an obstacle quite common to such a purchase. To get the location desired, four acres more than was needed had to be included in the deal. This extra land sloped away from the building area to a swamp with a brook running through it. The gift of an athletic field not far from the school removed all thought of using the area for any recreational use. To the adult mind this area was suitable only for weeds, rushes, and briars; some of the pupils, however, had other ideas. The inspiration came to some of the boys who acted as caddies at the local golf club. They suggested the possibility of using the area for a small nine-hole golf course. With no funds available, but plenty of promises of co-operation on the part of the boys to furnish the necessary labor, what looked like insurmountable obstacles were attacked. From the beginning it offered many opportunities for correlation with classroom procedure.

The boys in the mechanical-drawing classes made a scale drawing of the entire area. The location of the fairways and greens were then sketched in. No outdoor work was done until the spring freshets had passed and the brush and weeds had dried out.

A loan from the athletic fund, raised by soliciting magazine subscriptions, was advanced to purchase rakes, grub hooks, and shovels.

The first task was to burn over the entire area. All stones and brush that were on the ground selected for the fairways were then removed and the surface raked. Boys from the gymnasium classes took turns pulling a large roller over the area designated for fairways. Through the center of the area to a depth of four feet, a ditch was dug and a hundred feet of four-inch tile were laid at the lower end leading into the swamp. By that time the season had advanced sufficiently to allow grass and weeds to begin to grow.

Advertisements were placed in the local papers for second-hand lawn mowers, and cutting began at once. It was rather hard pushing, but the combination of cutting and rolling soon developed a fairly presentable surface. The nine members of the original committee who started the project drew lots for the selection and development of a green. If these areas had any turf at all, it was supplemented with seed. Six of the nine greens had to be dug up, graded, and seeded. The project attracted the attention of the golf professional at the local club, and he contributed fertilizer for use on the greens.

In order to facilitate the cutting of fairways, a former pupil of the school, who was taking automotive work in the State Trade School, offered to supervise the construction of a tractor. A light sedan was purchased and dismantled by the pupils. The drive shaft was cut and a truck rear end connected. This reduced the gear ratio, so that the speed of the tractor made it possible to hitch on a horse-drawn lawn mower. One of the pupils earned this mower by plowing a neighbor's garden with his father's tractor. As soon as pupils had been trained to operate this mowing rig, we were able to supplant the hand mowers to a large extent.

Since it was necessary to cross and recross the brook that ran the length of the property, the job of making bridges became an interesting one. The manual-training department was given eight trees in one of the neighboring woodlots. These were felled and worked into timbers, which were used as the framework for three bridges across the brook.

The girls of the domestic-science class cut out numbers and sewed them on bunting for flags. Bamboo poles were donated by a rug store for flag pins for the greens. The golf professional again came forward and donated some old cups for use on the greens. A spirit of helpfulness permeated the entire community.

On the afternoon of June 14, following a short auditorium period in which dedication exercises were held, the entire school went out and officially opened the course with a tournament.

During the summer months a golf club was organized and the townspeople were invited to join. The fee is one dollar for the season. To date the organization has twenty dollars in the treasury, after having paid

back the loan of fifty dollars borrowed from the athletic fund to get under way. This spring the physical-education department is going to purchase clubs and balls and give instruction in golf during the gymnasium periods.

What has been accomplished in this undertaking?

1. The creation of a nine-hole golf course out of waste land. The shortest fairway is seventy-five yards and the longest one hundred and thirty-five yards.

2. Stimulation of classroom work by correlation with mechanical drawing, manual training, domestic science, general science, English, and mathematics.

3. Adoption of a ten-year plan for beautifying the entire area. Graduating classes giving a gift to the school may now give living memorials in the form of shrubs or trees.

4. Creation of a place for worthy use of leisure time by adults.

5. Development of civic pride in pupils through accomplishments rather than by lectures or by reading in the classroom.

# Alameda City Schools' Savings System

Paul L. Evans

*EDITOR'S NOTE: The following brief article was prepared by the head of the commercial department of the high school at Alameda, California, as an instance of creative curriculum reorganization.*

A. D. W.

FOR MANY YEARS the Alameda department has maintained a school savings system. This in itself is not remarkable as the teaching of thrift in the schools of the nation through the regular banking of small sums has become an integral part of our national educational system. While the purpose of the Alameda school savings system is educational, the system itself is unique in that it is operated entirely by high-school pupils, headquarters of the system being centralized in the Alameda High School. This thoroughly equipped and organized business office was planned at the time of the construction of the new high-school building. Its depositors' windows opening into the main corridor, tellers' cages, and ample working floor space, occupied by busy workers, afford an impressive sight of constructive student activity. The Alameda system of school savings has justified its cost and maintenance in many ways, especially as a laboratory for clerical training and in its functions of service to others.

## CLASSIFICATION OF WORKERS

The bank personnel consists of the head of the commercial department and director of banking; an instructor in the commercial department, who is assistant director of banking and who has charge of the daily operations of the system; a representative of the two local depository banks, who acts as head of accounts and balances; a student cashier, to whom is given a position of leadership and responsibility because of his aptitude for the work; a number of receiving and paying tellers; and a group of posting clerks, audi-

tors, filing clerks, typists, and adding-machine operators. All told, the personnel comprises a working group numbering well over seventy-five. Of necessity these pupils are carefully selected, as the duties impose the constant handling of cash and detailed record keeping. At the beginning of each school term new pupils come into the work, for which they receive full high-school credit.

## ORGANIZATION OF WORK

Headquarter's organization of work may be classified under five divisions: (1) receiving of deposits, reconciling and proving to original entries on deposit tags and teachers' records; (2) posting from these original records to permanent account cards; (3) handling of withdrawals; (4) preparing weekly and monthly reports; (5) handling all high-school student-body and class funds, school-cafeteria receipts and expenditures, faculty professional dues, as well as funds and accounts arising from any and all other school activities, such as school publications, laboratory fees, and athletics.

## ELEMENTARY-SCHOOL DEPOSITS

Each week student tellers from headquarters in the high school appear at various primary and grammar schools throughout the city to receive and check the deposits collected by teachers from their pupils. The money so received is sacked and sealed after being verified by the principal of the school. It is then picked up by a student in an automobile (accompanied by a police officer) and taken directly to the depository banks.

## RECORDS OF INDIVIDUAL ACCOUNTS

Lack of space prevents a detailed account of all procedures. Suffice it to state that upon receipt at the high-school headquarters of the original teacher and principal sheets of

deposits from all of the city schools they are turned over to the posting department, which in turn transfers the hundreds of items to the permanent account cards. At present there are over six thousand active accounts in the system with a total balance of approximately one hundred thousand dollars. The interest rate paid on all deposits ranges from three to 5 per cent, the figuring of which in itself affords an excellent training in clerical arithmetic. Since 1931 the total amount on deposit has decreased gradually, at one time having reached one hundred and forty-five thousand dollars. The current year, however, shows a 10 per cent increase over last year, which is significant.

While withdrawals are discouraged, the depositing pupil may present during school hours a withdrawal slip properly signed by the parent and school principal of the child. The student cashier then writes a check properly countersigned on the system's drawing account. This check is delivered to the child immediately.

Incidentally, many a parent, now unemployed, is grateful that he coöperated in his child's weekly savings. Frequently accounts have been actively maintained from kindergarten, with pennies as the first deposit, to high-school graduation with two to three hundred dollars as the reward of thrift and self-denial.

## The Final Number of 1934-35

The May number of *THE CLEARING HOUSE* will appear under the editorship of Dr. John Carr Duff of the School of Education of New York University. Dr. Duff is a specialist in school-library work and has arranged for a number of contributions from persons who are active in that field. In view

of the growing importance of library and museum activities as an integral part of the secondary-school program, this number should be of great interest to high-school teachers of all subjects. We are glad to be able to offer such a significant contribution as our concluding issue for this year.

# The Motion Picture As a Testing Device

Abraham Schur

**EDITOR'S NOTE:** *Abraham Schur is a teacher in Stuyvesant High School of New York City. His account of the use of the motion picture for examination purposes points the way to further possible adaptations of the machine age.* A. D. W.

**T**HE MOTION PICTURE in instruction is growing out of its swaddling clothes. Numerous experiments have shown the value of this visual aid for educational purposes. The emphasis has largely been on the use of motion pictures in the developmental and application phases of the teaching procedure. The motion picture in common with other visual aids should be capable of use as a testing device. Such an application has been made in the work conducted in the biology department of Stuyvesant High School in New York City.

The film was devised to test a small unit of the topic "Food and Its Use" in the elementary biology course. Two phases of this topic were treated in the testing film. The first section dealt with the use of food in the body. The remainder was in natural color and was devoted to chemical food tests. The questions were an integral part of the film and appeared on the screen. A few samples will show how the film was constructed. From the first section on "The Use of Food in the Body":

Scene: School football team in action

Scene: Football squad eating lunch

Question: Discuss briefly: Touchdowns are made on the dining-room table. (Note: This is a boys' school)

Scene: Cutting an orange and squeezing juice into nursing bottle. Feeding orange juice to baby

Question: Why is orange juice included in the baby's diet?

The following scenes are in natural color film and deal with "Chemical Food Tests."

Scene: Fehling's solution added to milk and heated

Scene: Close-up of test tube showing brick red color

Question: What conclusion do you draw?

Scene: Close-up of reagent bottle of iodine showing label and brown color of chemical

Question: What nutrient is this a test for?

In preparation for the test a mimeographed blank sheet with numbered spaces corresponding to the numbers of the questions was made. This is not essential but it is an aid to the test. Before the film was shown a few words of explanation were given to the class. They were told what would happen and what they were supposed to do. These short announcements helped to clear up any individual difficulties and to set the class at ease. The film was then run. At each question the machine was stopped and the class allowed to write their answers. A simple double switch was used which turned the projector off and the room lights on at the same time. The entire time needed for the test averaged twenty minutes. The test called for twenty-five responses.

Some of the values that have come out of the use of this test are interesting. Uniformly the classes expressed the opinion that they liked to take such an examination. This in itself is an unusual reaction. This type of test eliminates much of the language difficulty of written tests, whether of the new type or of the more traditional type. This device is adaptable to all conceivable testing situations. It is possible to test for power and ability to manipulate ideas as well as for mere factual information.

There are difficulties in the use of the motion picture as a testing device. It is expensive at first. Equipment and skill are needed to make the films. A darkened room is necessary for using the film. Likewise, it is obvious that a projector must be available. The difficulties are mostly mechanical and in themselves are challenges to be overcome.

# Others Say

Floyd E. Harshman

## HOME ECONOMICS FOR BOYS

A curriculum innovation for boys at the Ames, Iowa, High School is a self-planned course in home economics. The boys have planned to include a study of clothing, foods, care of the home, proper dress, and personal care. The main idea of the course is to study the characteristics of the ideal home and the ideal man. Such a course can be made to contribute much towards improved living in that community.

## A NEW APPROACH TO CIRCULAR GEOMETRY

One group in plane geometry at the Summit, New Jersey, High School is using a study of navigation as the basis for its work in circular geometry. Use of the sextant and computing latitude and longitude from readings of the sun furnish interesting problems related to the subject. The presence of several Sea Scouts gives some zest to the undertaking.

## PRACTICAL HOME ECONOMICS

From *School Management* we get the report of a project at Belton, Texas. When the school cafeteria lost money, a group of eighty girls took hold and made it pay. The net earnings amounted to sixty-five dollars. First the girls and their teacher, Miss Lula Cook, determined the causes of the failure and then began their own program. The results are not alone a better balancing of their budget, but also nutritious meals at reasonable prices.

## ANOTHER INSTANCE

For the past semester, one teacher and twenty-four girls have combined home-economics instruction and cafeteria management at Nutley, New Jersey. From the girls' classes come all the planning, cooking, serving, and accounting connected with the cafeteria. Approximately one hundred and fifty lunches are served each day.

## RADIO IN EDUCATION

The Radio Institute of the Audible Arts at 80 Broadway, New York, has just published a folder setting forth the purposes of this association of distinguished educators and musicians.

The Institute is prepared to distribute much valuable material to organizations or individuals who wish to utilize radio as a means to education.

One of their ideals is the improvement of leisure time.

The literature falls into the following groups:

A. Manuals that will aid in appreciation of programs of music, education, news and opinion, entertainment, etc.

B. Special articles and talks to be used as the basis of lectures and discussions on broad subjects relating to the future of radio culturally and on the social responsibility involved

C. Syllabus on how to utilize radio in teaching music

D. Listening groups. It will be one of the aims of the Institute to assist, as far as possible, through guides, manuals, and literature, in the organization of listening groups.

The folder contains the following quotation from Professor Lyman Bryson of Teachers College, Columbia University, which explains the purpose of the Institute:

.... The experiences which make leisure time something better than a tiresome emptiness are those that have in them the zest of discovery. And good listening is not mere passive acceptance. A good listener is like a reader who knows his way about in a great library. He knows that in its manifold treasures there are many books which, however interesting they might be to some one else, are of no use to him. He may even suspect that there are some books there that are of no use to anybody. But he knows also that by choosing wisely he can keep a constantly expanding interest in his reading; that he can build up knowledge and see wider and wider horizons opening out ahead of him. Above all he discriminates for his own purposes.

"From an educational standpoint the same thing can be and should be said of the radio. If we would study it for what it has to give—in increasing skill in household arts, in helping us to understand better how to care for children and guide them in their own experiences, advice on what to read and why—if we would use it as the direct voice of the music and the drama which many of us can get in no other way; if we would follow what it has to say about development in art, science, philosophy; if we were to acquaint ourselves with new discoveries; above all, if we were to watch for and listen to those explanations of current events, to those discussions and debates which give the very savor and reality of public life, we would be filling those moments that we spend in its company with education of the finest sort...."

## Book Reviews

*Social Studies, An Orientation Handbook for High-School Pupils*, by WILLIAM McANDREW, Editor. Boston: Little, Brown and Company, 1935, vii + 456 pages.

This attractive book is unique in its combination of title, contents, and authorship. We have had books addressed to the pupils, we have had many books dealing with orientation and institutional guidance, and we have had many books on social studies. For the first time, I believe, we have a pupil-centered social-studies book—one that conceives the task of social adjustment through self-activities to be the function and to determine the scope of the social studies.

The seventeen sections of the book are grouped under three headings: You and Your School; You, the Individual; and You and Your Community. The sections are contributed by competent authorities drawn from varied backgrounds. Harl R. Douglass, George W. Frazier, Elsie M. Smithies, Charles W. Knudsen, and William McAndrew place themselves as writers in the narrow fields of professional education. Julius Boraas, Louis Stanley, Eugene T. Lies, Richard Welling, Charles F. Prior, and Arthur E. Morgan are well known in the

close related fields of psychology, home, leisure, politics, and public relations which they respectively treat. The remaining four contributors—Bennett Champ Clark, Charles P. Taft, 2d, Thurman B. Rice, and Mrs. Franklin D. Roosevelt—are all well known and welcome; they lend piquancy and bring new outlooks to our professional literature, but their names are new in the field of textbook writing.

Mr. McAndrew has anticipated bravely and discriminately the direction that the social studies are about to take. This book is the pioneer attempt to realize the spirit of the recommendations of the American History Association Commission to Investigate the Social Studies. It will have many successors during the next five years. P. W. L. C.

*Where the League of Nations Stands Today, "The Day and Hour Series,"* by QUINCY WRIGHT. Minneapolis: University of Minnesota Press, 1934, 25 pages, \$2.50.

Whatever may be one's attitude towards the League of Nations as it is now constituted and as it has functioned during the past decade and a half, one must recognize that it or some similar institution must be developed into a workable and effective instrument if the peoples of the world are to find some reasonable solution for national rivalries short of one great imperial system. The author of this valuable little pamphlet seeks to evaluate the League's present status and to suggest the reform that may ensure its greater adequacy.

Even though we appreciate the steady growth of the activities and rôle of the League, it is necessary to recognize that its successes have not lain primarily in achieving international peace and harmony but rather in the promotion of international coöperations in dealing with specific problems. Especially in the areas of humanitarian and legal objectives the League has had signal success, for here it has been able to rely on a crystallized public opinion.

How to increase its prestige and to bring to its support aggressive public opinions in political and economic fields is the immediate problem. Mr. Wright advocates education, bilateral or regional international coöperations rather than those of universal scope, and studies of public opinion by the Secretariat all to the end that serious tensions may be apprehended before they have taken overt form.

P. W. L. C.

*We Are the Builders of a New World: A Summons to Youth*, edited by HARRY H.

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FRED C. SMITH, *Editor*

### OCCUPATIONS

*The Vocational Guidance Magazine*

Graduate School of Education  
Harvard University, Cambridge, Massachusetts

MOORE. New York: The Association Press, 1934, 165 pages.

The fraction of American youth that is keenly conscious of its responsibilities to create a new world has doubtless increased rapidly since 1929, though it is even yet pitifully small when compared with the youth of 1905 to 1914. Nevertheless, the necessities of the situation are such that young men and young women must take command of our so-called civilization if it and they and the rest of us are not to perish.

Dr. Moore has rendered a great service in collecting in this volume challenging statements by J. T. Adams, R. B. Fosdick, W. T. Foster, Philip Gibbs, Walter Lippmann, Walter Rauschenbusch, and others. It is regrettable that no writings of youths themselves are included. For *they* are the *We* referred to in the title. Let us have another anthology selected from the spokesman for pacifist, communist, socialist, fascist, and other vigorous youth groups. What are they planning to do with their new world?

P. W. L. C.

*The Educational Philosophy of Giovanni Gentile*, by MERRITT M. THOMPSON. Los Angeles: University of Southern California Press, 1934, 317 pages.

One of the earliest and most positively signifi-

cant acts of the Fascist dictatorship in Italy was the appointment of an outstanding idealistic philosopher, Giovanni Gentile, as Minister of Education with authority to introduce thoroughgoing educational reforms into the public-school system. The *Reforma Gentile* of 1923 was the result.

In this volume, Dr. Thompson answers in detail seven questions that should interest educational leaders in this country. These questions deal with the Gentile reform, the place of Gentile as a philosopher, his educational and social philosophy, and an evaluation and criticism of his work. There are appended a full bibliography and two appendices, an analysis of Gentile's *Summario di Pedagogia come Scienza Filosofica*, and notes on relation of teacher and pupil from Giovanni Vidari.

Dr. Thompson concludes: (1) that Gentile's extreme idealism underestimates the value of pupils' activities; (2) that his concept of a social will fails to make adequate use of social interstimulation and interaction as a means of education; (3) that monistic idealism depreciates individuality; (4) that it unduly subordinates peripheral and practical activities; (5) but that it is nevertheless vigorous and creative; (6) that it emphasizes philosophy and art to cancel intolerance; (7) that Gentile looks to self-realization as the ultimate good; (8) that he stresses pupil-teacher relationships as a most significant instrument of education; (9) that he retains the best of absolute idealism, avoiding ex-

## 1935 Revised Edition of Robbins School History of the American People

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ternal limitations apart from the individual and degenerate egotism; (10) that he puts man as the center of his theories and practices and, therefore, challenges dogmatism, formality, routine, and meaningless specialization; and (11) that he boldly identifies philosophy (the spirit becoming conscious of itself) with education.

The *Reforma Gentile* as a uniform program of education in Italy has been short-lived. It is already being subordinated to *Pedagogia Fascista* (pure act, intolerance, and ballyhoo) in urban elementary schools and in the administration and community life of universities. Nevertheless, the influence of Gentile continues to pervade the attitudes and intellectual activity of less rabid Fascists and of all conforming liberals. When the present intensity of social and emotional life has passed by, the Gentile reform may again predominate not only Italian schools but also Italian social-civic and personal life.

P. W. L. C.

*Modern Europe*, by HARRISON C. THOMAS AND WILLIAM A. HAMM. New York: Henry Holt and Company, 1934.

This high-school text is quite in keeping with the current curricular trend. The style of writing is what one might call story-essay. The English vocabulary is within comprehension of high-school students. The book would have an additional value if it had an appendix giving the pronunciation of foreign words and difficult proper names. There is no necessity of so many unfamiliar foreign phrases and expressions being placed in our American textbooks.

A very commendable feature of the book is the scholarly and voluminous treatment accorded labor, economics, social development, arts, and sciences. Politics as such seems to be relegated to a very minor place. The authors have made exceptional use of well-selected cartoons, charts, photographs, and other graphic materials which are not only educational but very interesting.

The content of the book is divided into seven sections. A full-page "preview" introduces each section. At the conclusion of each chapter are listed questions for discussion and suggestions for further reading.

C. M. BENNETT

*The Historic Trail of the American Indian*, by THOMAS P. CHRISTENSEN. Cedar Rapids, Iowa: Laurance Press Company, 1933, 193 pp.

The relations of the white man and the American Indian have been the basis of very many books and articles, formal debates, and more serious dis-

agreements. Concerning the history of the "Red Man" we have had almost no warm and sympathetic story. He was the aboriginal; his predecessors if any are all but unknown. Where he came from, how he dispersed himself over the continent, why and how he differed from tribe to tribe, the lack of common linguistic bases—such questions have been treated fully if not yet with finality.

In the book here reviewed, the author shares his enthusiasm for his subject with his readers. He tells of pre-Columbian culture, and of the many tribes of South and North America, and then follows their stories after the white man came to the Western Continent. He compares the treatment of Indians of the United States with that of Canada. He tells of the Eskimos and of the missions to them. He has given us an interesting and valuable book.

P. W. L. C.

*Nazism: An Assault on Civilization*, edited by PIERRE VAN PAASSEN AND JAMES WATERMAN WISE. New York: Harrison Smith and Robert Haas, 1934, 310 pages, \$2.50.

This book is not an explanation of Nazism; it is a 310-page attack upon Nazism and what it stands for and the evils as found in Germany, and their dangers to the world.

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The preface by Robert F. Wagner is well done. As a justification for the book among other things he says, "Nor may refuge be taken in the facile assumption that what has been perpetrated in Germany is inconceivable in the United States. Nazism appeals to the worst in men and peoples, to the latent bigotries, to the suppressed hatreds, to the primitive fears which still burn beneath the surface of modern life." Eighteen men and women contributed to this volume. Such names as these contributors speak for themselves; Stephen S. Wise, John Haynes Holmes, Alfred E. Smith, Miriam Beard, and Charles H. Tuttle.

Part one has seven chapters dealing with the Third Reich. Part two contains six chapters dealing with Nazism as an international menace. Part three contains six chapters dealing with Nazism's challenge to America.

When men and women are happy false doctrines are not so very dangerous. However, during times such as we have had and are now having, it is well that we read materials which point out to us some of the evils of false prophets and their shallow political and economic practices.

C. M. BENNETT

*Francis Wayland Parker, An Interpretive Biography*, by IDA C. HEFFRON. Los Angeles: Ivan Beach, Jr., 1934, 127 pp.

Miss Heffron was associated with Colonel Parker as an art teacher in the Cook County School. She was thus one of the many persons directly affected by the inspiring leadership of this great educational pioneer, "a teacher of teachers—an educational champion of children."

It was Francis Parker who, a decade before John Dewey, insisted that "the ideal school is the ideal community," a truism that has unfortunately guided few administrators or teachers from his day to this. But Parker did more than say it, his life and his schools exemplified an indefatigable and consistent effort to attain the ideal.

An unsuppressable nonconformist, he defied the book companies in Dayton in 1870; at Berlin (1872-1875) he worked "not for a degree, but for the children of America"; at Quincy, Massachusetts, from 1875 until 1880 he discarded textbooks and copy books, set up an activity curriculum, and triumphed over his deriders; and then, after a brief supervisorship in Boston, he entered the chief work of his life, the principalship of Cook County Normal School where with his inspired colleagues he moved doggedly forward despite opposition and difficulties for eighteen years. Always he was buoyed up by his faith in the creative powers of the individual and by "the untouched possibilities of the child."

"Colonel Parker, more nearly than any other one person, was the father of the progressive educational movement," said John Dewey in 1930. Every true educator will find inspiration and new faith by a reading of the biography here reviewed. He will realize that his own struggle is but a repetition of the earlier ones that Parker and Dewey carried on for the personal integrity of the child just as theirs had repeated those of Horace Mann and Pestalozzi.

P. W. L. C.

*Supervised Correspondence Study.* Scranton, Pa.: International Textbook Company, 1934, 66 pp., \$ .25.

This pamphlet contains a report of a conference on supervised correspondence study held at Teachers College, Columbia University, in August 1934, under the chairmanship of Professor Frank W. Cyr. It deals with the history, place and purpose, supervision, course construction, accrediting, and costs of correspondence study as a part of a school program of education. These nine brief chapters are followed by an excellent annotated bibliography.

P. W. L. C.

*Early European Civilization*, by HUTTON WEBSTER. New York: D. C. Heath and Company, 1933, 768 pages, \$2.12.

In the preface to *Early European Civilization* the author says: "This book aims to furnish a concise and connected account of human progress during ancient, medieval, and early modern times." This book comes as near fulfilling that promise as any I know.

Written in a simple, straightforward, forceful style, the work doubtless makes a strong appeal to high-school students. In fact it is easily within the comprehension of students of the seventh or eighth grades, and yet not too elementary for high-school students.

This work, used in connection with the author's *Readings in Early European History*, affords an exceptionally good basis for the study of early world history. The pictures are good, the maps are easily interpreted, and the chapter and topic arrangements are helpful to the young student.

The title of the book might be somewhat misleading, in fact one might suppose it to afford no material upon the Near Orient, which of course is outside of Europe. In fact, however, four of the twenty-nine chapters are devoted to prehistoric times and the Near and Far East.

The work is doubtless one of the best on the market for about the ninth grade.

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